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THEOLOGICAL EDUCATION.

Received 30 Jan. 1902.

174

AMERICAN Ecclesiastical Review.

A MONTHLY PUBLICATION FOR THE CLERGY.

Vol. VII. 1892.

" Ut Ecclesia aedificationem accipiat."

I. Cor. XIV. 5.



PHILADELPHIA, PA.,
D. J. GALLAGHER & CO., PUBLISHERS,
420 LIBRARY STREET.

JAN 801900

American Ecclesiastical Review.

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AMERICAN ECCLESIASTICAL REVIEW.

VOL. VII.—JULY, 1892.—No. I.

AN IDEAL SCHOOL BILL.

IN spite of the vigor with which the struggle for Catholic education has been maintained for so many years in this country, it is a noteworthy fact that we are still without a definite plan, a practical proposition, on which all Catholics may unite as expressing fully and formulating accurately their legitimate demands. We justly complain, that the State taxes us for the support of a system of education of which we can not conscientiously make use. We insist upon the inalienable right and indispensable duty of parents to educate their own children, or to entrust them to teachers of their own choice, and to have them trained in religion and morality simultaneously with secular instruction, under positive and continuous religious influences. As a necessary inference from these principles, we do not fail to point out that if the State takes our money for education, it ought, in all justice, to devote a fair proportion of the funds arising from such taxation to the education of our children according to a method of which we can avail ourselves. All this has been explained and demonstrated with luminous clearness and superabundance of argument in the columns of every Catholic periodical that has existed in the United States.

But the practical questions as to how this conclusion is to be put into execution, what measures are to be taken by the State in order to ascertain the amount of money that it ought to apply to the aid of voluntary associations, how this money is to be paid, and on what conditions and with what guarantee—all these points seem to have received very little attention at the hands of Catholic writers in this country.

2

Yet the want of such a definite practical proposition, which shall embody all of our claims and represent our idea, is obviously a very great disadvantage. Without it we must continue to beat the air. One who does not know precisely and clearly what he wants, is likely to get nothing. In the absence of such a concrete, plain, practical demand, controversy about principles is apt to produce only irritation. Indeed, we find that after years spent in expounding truths apparently so clear as to need only to be stated in order to win acceptance, the impression that we have succeeded in making upon the average Protestant mind amounts only to this, that the Catholic Church is opposed to every system of public schools, and is bent on breaking them down !

Now if we possess a *scheme* embodying our chief demands in practical form, our own efforts would undoubtedly become far more united, enthusiastic and powerful. We should then have a plan of campaign, a rallying cry, an objective point of operations. On the other hand, our non-Catholic fellow-citizens, seeing our requirements in concrete form, would understand them much more readily. The obvious fairness of our claims would appear irresistibly from their mere statement. We may depend upon it, that when a fair claim, a just contention, is placed clearly before the American public, it will meet with prompt acceptance. Hence, in order to have our demands acceded to, we have only to state them boldly, clearly, persistently, and with full trust in their inherent strength and justice. And this is practicable only by the aid of some such statement or proposition as we have described.

The views here expressed are not of recent growth ; they have long been in the mind of the present writer, and no doubt also of others better versed in the theoretical aspects of the school question. Of late, they have been presented to the consideration of a mind fitted, as perhaps no other in the country is, by philosophical talent and training, legal experience and erudition, to body them forth in definite and legislative form. The result is the draft of a "Bill for the Improvement of Education in the State," which accompanies the article in this number of the ECCLESIASTICAL REVIEW, from the pen of Martin F. Morris, LL. D., Dean of the Legal Faculty and Professor of Constitutional law in Georgetown University. On this proposed bill we may be permitted a few comments.

Such a draft must, of course, have the nature of a suggestion merely. It is not presented as a perfect or final statement of the claims of voluntary education on the State. Even were it such a

perfect statement, it would still be subject to modification and changes, where local circumstances, in the judgment of competent authority, demand limitation or temporary compromise.

The requirements to be met by a practical programme of this nature would seem to be the following :

1st. *It ought to provide for the payment by the State of the actual expenses of voluntary free schools, whether Catholic, Episcopalian, Lutheran, or belonging to any other religious or non-religious body.*

We do not ask for ourselves what we are not willing to grant to others.

2nd. *On the other hand, it ought to offer to the State a sufficient guarantee that the money so appropriated is well and honestly spent, and that the secular instruction given is satisfactory in grade.*

3d. *These purposes ought to be accomplished without the sacrifice of any portion of parental control, or of absolute freedom of religious and moral instruction. Moreover, the plan adopted must not attack the present system of public schools.* While we can not ourselves make use of those schools, we offer no objection to their being utilized by others. If our non-Catholic friends choose to delegate their parental control to the State, and to employ the latter as schoolmaster, with the exclusion of religious teaching, we may judge their course most unwise and deleterious to the best interests of their families : but we arrogate to ourselves no right to interfere with their free choice.

Our belief is that the bill framed by Mr. Morris maps out broadly the lines on which these requirements may be successfully verified in every particular.

Its first clause provides, that when any body of men, any voluntary association, whether it be Church, club or society organized expressly for the purpose, shall provide a school building, fill it with a certain number of pupils (which number may, of course, be variously determined in different localities), and give to these pupils free education of a satisfactory degree of perfection for the period of one scholastic year, the actual expense of such school shall be defrayed from the common fund. Under this provision, all parish schools at present existing, whether under Catholic or non-Catholic auspices, would be presumably entitled, upon application to the school board and examination of the pupils, to adequate State support.

The second requirement is also abundantly fulfilled. What better guarantee can the Government desire of the sincerity and earnest-

ness of the managers, than that they should be willing to undertake the risk and labor of establishing the school, erecting a building, securing and paying teachers for at least one year, with the mere probability of reaching the required standard and receiving the reimbursement of their actual expenses? The payment of the money may, of course, be surrounded with all the checks and safeguards usually adopted by business men in such cases; sworn vouchers may be required, careful auditing of accounts, etc., etc. It is, moreover, stipulated in the bill, that the cost for every pupil shall in no case exceed the rate of expense in the public schools, including, of course, a fair rent of the buildings. In our parish schools, it is needless to say, the expenditure will ordinarily be much lower in proportion, and hence the system will be economical to the Government. It may perhaps be argued, that in strict justice Catholic public schools would be entitled to receive payment from the Government at the same rate per pupil as is given to State schools of equal grade, whether the actual expense of carrying on the schools be the same or not. But such a claim would be, to say the least, impracticable; and we are confident that whatever may be the case with other denominations, Catholics, at least, will be willing to waive all right to compensation beyond the actual expenses incurred, however moderate they may prove in comparison with the outlay upon the State schools.

That the standard of teaching be sufficiently high is secured by the periodical examination of the pupils by the School Board. No doubt, some will desire a provision that the examining board should comprise a certain proportion of members belonging to the body controlling the school; and in localities where prejudice runs high, this may perhaps prove advisable or even necessary to secure a fair test. But when principles are secured, it is better, in general, to leave details to amicable adjustment, or local determination.

The last requirement that we have laid down, is, perhaps, the most difficult of fulfillment. If possible, no portion of parental control must be bargained away for the money of the State. Matters in which the parental control chiefly needs to be exercised, such as religious and moral instruction, must remain absolutely unlimited; so that the teacher may be free to improve every opportunity, whether in the recitation of the catechism, or the commentary upon lessons in history, geography, or reading, or on any other of the thousand occasions that present themselves, to inculcate implicitly and explicitly the most important of all truths and the precepts and

practices of right and holy living. In this way only can our children be brought up in a Catholic atmosphere, redolent of those traditions and modes of thought and speech and all the other insensible influences that make of faith a second nature and of purity and prayer an instinct.

Yet while this freedom is reserved to those who wish to retain it, the present system of public schools from which it is excluded, must be left intact for the use of the citizens preferring it.

In the bill drafted by Mr. Morris, these purposes are attained, as it seems to us perfectly, and with a simplicity which is one of the weightiest recommendations of the plan. Nothing is granted to the State but the periodical inspection and examination of the pupils and the necessary safeguards for the proper expenditure of the funds. The selection, engagement, and dismissal of teachers, the choice of text-books, the supervision and regulation of the pedagogic methods employed—in a word, the entire management of the school, is left in the hands of the individual parents and their accredited representatives. Even the framing of the curriculum, the choice of the branches to be taught, is left in their hands; for the bill provides only that the course shall be substantially equal in grade to that followed in the State schools. Thus for instance, if the patrons of any school conclude that the detailed study of physiology at so early an age as that at which it is commenced in some of our High, or even Grammar schools, is not calculated to improve the minds and morals of their children, they are allowed, under a fair construction of the bill, to omit this subject from the course, or supply its place with another study.

The objection may be urged, that the necessity of providing a building for the school and defraying its expenses for at least one scholastic year before being admitted to a share in Government aid, is a hardship, an unfair burden upon the parent, and thus far a curtailment of his rights. It is undoubtedly a hardship; and the proposed bill is, in this point, greatly inferior in generosity to that granted by the Catholic majority of Belgium to its opponents. In that country, when twenty families belonging to one locality petition the State for a school suited to their own views, the Government is obliged to establish it, and to meet all costs from the beginning. But let us remember, that we must be willing to give to the State satisfactory evidences of sincerity and efficiency in the establishment of the school. Indeed, we ourselves, as a part of the State, would naturally desire some such guarantee from other asso-

ciations applying for Government aid. The most evident proof that can be given will consist in the fact of the school's having been put into actual and successful operation. If, in accomplishing this end, some temporary hardship be experienced, this fact will involve no sacrifice of principle, and will be more than compensated by the benefits gained.

While maintaining intact the rights of parents, the proposed law in no way antagonizes the public school system. It simply admits the parochial schools to a share in the benefits of that system. That both will profit vastly by the competition engendered, can be doubted by no one who holds to true American ideas of business.

In conclusion, we beg to repeat what has already been incidentally remarked, that the *scheme* here presented makes no pretension to authority of any kind, beyond what may be due to its merits. It is a suggestion of what, in the opinion of the present writer, would be a thoroughly satisfactory solution of the school question, in localities where circumstances may permit of its being put in practice. Should it have the good fortune to unite Catholic sentiment in its favor, it will undoubtedly prevail; for in our country, he who knows his rights and stoutly insists on having them, will sooner or later win a favorable hearing. If, however, the proposition be judged inadequate or impracticable, it may, we hope, have the merit of eliciting comment and criticism, and thus, by the clearing up and crystallizing of ideas, may prepare the way for a truly IDEAL SCHOOL BILL.

HENRY L. RICHARDS.

A BILL FOR THE PROMOTION OF EDUCATION IN THE UNITED STATES.

THAT both intelligence and virtue are equally necessary for the existence and the perpetuation of republican institutions, is an axiomatic truth recognized as such by all publicists and by all true statesmen whenever there has been question of such institutions. Now, it is equally true, that intelligence is the result of education; and virtue, of religious training. For, while ignorance is unquestionably the fruitful parent of vice, it does not by any means follow, that intelligence is the necessary concomitant of virtue. On

the contrary, the worst crimes that have disgraced the annals of humanity are the crimes of those whose intellects have been highly trained without a corresponding education of their moral and religious natures. Experience has conclusively demonstrated, that the education of the head without the education of the heart, is a menace and a danger to society. And hence it is, that the Catholic Church has ever strenuously insisted that both should go together ; and that the secular and the religious education must be concurrent, and practically simultaneous.

It is presumed that no Christian of any denomination, no one in fact, except the atheist and the blasphemer, the man of irreligious mind or corrupt heart, will deny the essential truth of this position. The argument is, that while the two should go together, and while it is admitted that, under our present circumstances and possibly under any circumstances, the matter of religious training is entirely for the parent or family, yet the work of secular instruction may be, and should be undertaken, and even controlled and monopolized by public authority. It is said that either the State should give the secular instruction exclusively, remitting or leaving religious and moral training to the parent, or to the instrumentalities selected by the parent ; or that the State may blend moral training with secular instruction, on the theory that morality may be segregated from religion and taught and practiced without it.

Let us examine this position for a moment; and let us consider the latter alternative first.

Can morality be separated from religion? and can there be a morality so separated, which the State may teach and by which the youthful mind can be trained to virtue? Deists and infidels, like Volney, Voltaire and Diderot, have agreed in favor of a morality dissociated from the sanctions of revealed religion. But every true philosopher, and every reasonable man, knows that such arguments are the merest sophistry. The sentiment of honor is not the equivalent of virtue, and the philosophy of Deism has proved to be the Gospel of Crime. The sentiment of honor and the spirit of human kindness, preached by the Deist or the Agnostic as a substitute for the dictates of positive religion, so far as they are at all capable of influence upon human action, are efficacious solely in so far as they are founded upon positive religion. In fact, this agnostic morality consists of the Ten Commandments with the first Commandment omitted—a superstructure without a foundation—a series of prohibitions and restrictions upon the human passions, which,

whenever they are not the merest hypocrisy and cloak of immorality, are without any reason and are enforced only by the limitations of a most flexible expediency.

But we are directed to men of high reputation and irreproachable character in the community, who profess no special religious belief and entertain no well-defined religious convictions, and yet are claimed to be bright and shining illustrations of this secular morality. It is difficult to deal seriously or patiently with such arguments as this. The illustrations are generally as false as the theories are rotten. There is not, and there cannot be, any morality without religion. What sometimes seems to be such is but the feeble twilight from a sun that has set.

But conceding, as it must be conceded, that morality can not exist independently of religion, are there not some primary and fundamental rules of morality upon which we all agree, and which may be taught without reference to dogmatic religion? For it seems to be assumed that there is a dogmatic religion and a religion that is not dogmatic. The assumption is the merest nonsense. Religion must necessarily be dogmatic; it can not by any possibility be otherwise. Religion is a system of fundamental truths, with corresponding ethical duties, and there can be no duty that is not based upon some correlative dogmatic truth.

But we differ in our religion, and therefore we differ in our views as to what constitutes dogmatic truth. We agree perhaps upon some dogmas, and we differ as to others. Can we not select those upon which we agree, and make them the basis of morality? No, we can not; it would be simply an impossibility. The basis of agreement is too narrow and impracticable. But after all are we not all in substantial accord upon the principle of morality and duty that should control our conduct towards each other? May we not teach the brotherhood of man, and ignore the fatherhood of God? Most undoubtedly not. The brotherhood of man does not exist without the fatherhood of God.

It might be admitted, perhaps, that we can all be good and virtuous in our way, if we are sincerely honest in that way. But this implies that we must be taught in that way, and taught to be honest in that way, and taught to believe that way to be the true way, and this at once implies denominationalism in our education, and we all unanimously admit that the State should not teach denominationalism.

Moral training, therefore, without religious instruction is simply

an absurdity and an impossibility, and the State is incompetent to give it. The only alternative is secular instruction by the State without any religious or moral training whatever, the latter being left entirely to the parent, or to the Church or such other instrumentality as the parent may select.

Experience, however, shows that it is impossible to separate secular instruction from moral training. God can not be and will not be, eliminated from the world. Moral training is not a distinct or separate science, like arithmetic, or grammar, or writing. It is not a distinctive object to be placed before the youthful mind at specified hours, and ignored for the rest of the time. On the contrary, true moral training should be continuous and yet should be generally disguised and indistinct. It should permeate everything, and yet rarely be made the subject of independent and direct instruction. It should be the result of the conditions that surround the pupil, rather than the effect of distinct and specific effort to inform his mind or direct his heart to virtue. And it is precisely because these conditions are generally, if not invariably, absent in our Common School system of education, that this system, whenever it is not decidedly Protestant or Anti-Catholic, is decidedly godless and irreligious.

But assuredly reading, writing and arithmetic, the three rudimentary branches of all secular education, may be taught without any effort of moral training or interference with religious convictions? This is precisely what cannot be done without disaster. It is precisely at the very time when these rudimentary branches are taught, that the moral nature of the youthful mind is fashioned for good or for evil, for all time. And to control its impressions for good, while this primary instruction is in process of being given, is the special effort of the Catholic Church. We may as well understand, once for all, that there is no middle ground between good and evil, no state of indifference, no condition of neutrality. And if the youthful mind is not instructed for good, it is necessarily indoctrinated for evil.

Now, with us, it is conceded beyond question, that the State may not assume to teach religious dogma. From that which we have already stated, it is a logical and necessary result of this proposition, that the State may not teach morality. And it is a further inevitable inference, that it cannot safely attempt to teach at all, without some attempt to teach morality, except at the risk of breeding immorality.

We do not desire to be understood as holding that the State should entirely ignore religion and morality. It cannot do it, and continue to exist. But there is a vast difference between recognition and teaching. It is, indeed, the duty of the State to foster both religion and morality, and to the same degree and in like manner it is its duty to foster education.

There is another consideration of potent force for us as citizens of a Republic. We assert unhesitatingly that only the enemies of republican institutions, secret or avowed, conscious or unconscious, can favor the idea of paternalism in Government. Paternalism is nothing but absolutism or despotism in disguise—ininitely worse in a republic than in a monarchy; infinitely worse, because the despotism of a mob is always worse than the despotism of a single individual. The very essence of civil liberty is that we should all be free to do as we please, as long as we do not trespass on the rights of others, and the essential theory of a Republic is that it should never, under any circumstances, assume to control or restrict individual freedom, except to protect the rights of others from unauthorized trespass. It has been aptly said, that the true and sole function of Government is that of a policeman, to keep the peace between us. Government should never assume to do for us what we can equally well or better do for ourselves. Government should not assume to do for us what it might perhaps do better for us than we could do for ourselves, provided we can do it reasonably well for ourselves; for the intervention of Government almost of necessity brings evils in its train far greater than the inconveniences resulting from the inadequate instrumentalities of individual action. There are many things, of course, which are beyond the power of individual action to accomplish efficiently; and the complicated relations of modern society are constantly enlarging the number of these subjects proper for governmental action. But the true patriot and the true statesman will always regard with suspicion all movements, the tendency of which is to enlarge the sphere of governmental action while restricting the scope of individual freedom. Hence, it is true, upon this principle, that individual co-operation, association and combination, whether in the shape of voluntary organizations or corporate bodies, are better instrumentalities than the State for the accomplishment of such enterprises as are beyond the power of individual action. Power must be reposed in the people, but arbitrary and unnecessary power can with no more propriety be committed to an irresponsible populace than to

a hereditary monarch. The lowest and most revolting degradation of despotism will have been reached, when socialism, which is but a phase of paternalism, shall have been ingrafted upon democracy. For, when that shall have been accomplished, Caesarism and monarchy will be hailed as a relief from the intolerable tyranny of the mob.

We presume that no honest man, who has any adequate idea of the meaning of republican institutions, will seek to controvert the truth of these propositions as purely abstract propositions of political economy. For paternalism in a republic is an infamy.

Now, upon principle, we would ask, what better right has the State to undertake the care of our education than it has to take charge of our morals? What greater propriety is there in the assumption by the State of the functions of an educator than in its undertaking to provide us with the necessities of life, or with the opportunity to procure them? The very suggestion is sometimes repelled with indignation by the most ardent admirers of the Common School system, but the socialist is more logical when he admits and advocates the equal right and duty of Government to take the entire control of all the agencies of individual action. Assuredly it can not be denied by any reasonable man, that the daily bread of the citizen is of equal importance with his education; and that if the State may properly provide him with the one, it may, with equal propriety, provide him with the other. It may provide him with the tools of trade and the implements of labor just as properly as with the mental appliances by which intellectual operations are accomplished.

But probably we reason in vain, when we reason against an existing or accomplished fact. The Common School system is an existing institution; and no true statesman and no good citizen will ever attempt to overthrow an existing institution until he is ready to replace it with something demonstrably better. The Common School system is not without merit, and while we believe that its influences are not in all respects for good, and that it has a tendency, as it now exists, to sap the foundations of our political and social morality, we would, under present circumstances, view its destruction with regret. We may remark, however, that its worst enemies are those inconsiderate admirers of it, who would enlarge its scope so as to make it embrace the languages, music, and the ornamental branches of education, and who would extend it so far as finally to comprise the college and the university as part of the system. For

when this is done, it ceases to be the Common School system of the people. It becomes, what it is now rapidly becoming, the means by which the designing few and the unprincipled rich procure the education of their children at the cost of the many, and to the exclusion of the children of the poor for whose use and benefit the system was originally designed. When the system is so overloaded, then it will necessarily fall of its own weight ; or the Republic will fall from the excessive paternalism which such overloading will imply. The people will awaken to a sense of the fact, that taxes are wrung from the toiling millions to support a system from which only a favored few will reap the benefit.

We would not have this consummation. We would not have the system endangered by excessive enlargement. We Catholics are willing to contribute our taxes and our good wishes toward the continuance of the system, provided the State does not make a monopoly of the instruction of youth, and provided we are left free to show that individual action and private effort can upon equal terms produce equal or better results.

What the State requires for the perpetuation of its institutions, is that there should be adequate primary education in the rudimentary branches of learning, not that it should necessarily give that education itself. On general principles, if that education can be given by individual effort—by the parent to whom it properly belongs by the law of nature, or by such instrumentalities as the parent may select to aid in the work, it will be all the better for the State. For it can be done more efficiently, at less expense, and without the danger inherent in the assumption of power that savors of paternalism. This it is which Catholics propose to do, in the first instance, at their own expense; and their claim is, that if they do this successfully and to the satisfaction of the State, then their schools should be placed upon a footing of equality with those of the State.

While, as an abstract principle, we can not concede the right of the State even to provide that education should be given, we may, for the purpose of the present argument, concede the right. And to the same extent, and subject to the same qualification, it might be conceded that, when the parent fails to provide a proper education for his child, the State may intervene to do so, or at all events to provide the instrumentalities by which he may secure that education for his child. But our position is that, when the parent is ready and willing to do his part, he should not be placed at a disadvan-

tage by undue competition and a virtual monopoly on the part of the State. We Catholics claim that, on principle, the right of education belongs solely and exclusively to the parent, and not to the State. We prefer our own schools under our management for the education of our children. We do not like the influences and the moral atmosphere of the public schools. We are entirely willing, and even desirous, that for those parents who prefer the public schools, they should continue to be maintained. But when parents of any religious denomination, feeling that the Common School system fails to give the class of training which they would prefer, establish schools under such influences as they desire, it would seem to be but a simple act of justice that they should be left free to do so, and that they should not be antagonized by the Common School system, or have their own institutions crushed out of existence by it as by a monopoly which will brook no equal and no rival.

How may we conciliate the continued existence of the Common School system with the legitimate demand of those, be they Catholics, Lutherans, Episcopalians, or what they may, who prefer their own private schools? Of course, we are all free to have our private schools now, but we are not free to have them on equal terms with the Common Schools. We pay our taxes to support the Common School system, and we can not conscientiously have any benefit from the Common School system, as now administered. Can not the system be administered so as to preserve all the benefits and all the advantages inherent in it, and at the same time do justice to those who object on conscientious grounds to avail themselves directly of them for the purposes of education? The problem is not an insoluble one. Let us establish schools of our own on the basis of the State system ; let the education given in these schools be given to the satisfaction of the State, and when it has been determined under the supervision of the State that such education is satisfactory, let those schools be virtually aggregated to the Common School system—not merged in it, but simply aggregated.

It appears to us, that legislative enactments to give effect to these suggestions are neither difficult nor impracticable if the subject is approached in a spirit of reason and conciliation. And we would submit the annexed draft of a bill as a basis for such legislation, subject, of course, to such modification and amendment as might be requisite in different localities.

MARTIN F. MORRIS.

A BILL FOR THE PROMOTION OF EDUCATION IN THE STATE.¹

Be it enacted, etc., etc.,

That whenever any individual, or body or association of individuals, or any organization of persons, incorporated or unincorporated, shall have established a school for the free education of youth in the primary branches of education, to wit, reading, writing and arithmetic, and such school shall have been in existence for the term of at least one year, with not less than pupils in regular attendance, and shall have been submitted to a satisfactory inspection and examination thereof by the State or local board of school trustees, or such other persons as may from time to time be designated for the purpose, the person or persons, association or organization conducting and managing such school, shall be entitled to receive from the State (or city, or county, or district) each year such remuneration as may be sufficient to defray the cost of the management of such school, including therein the rent (or rental value) of the building in which the same is located, or a sum equal to the annual interest on the cost thereof, if the same should be owned by the persons or association conducting such school; *provided, always*, that the cost hereby provided to be paid shall not be rateably greater than the cost of maintaining and conducting the public schools of the State; and that such rateable cost shall be determined by the board of school trustees, subject to the supervision of the Courts having equity jurisdiction in the several districts or localities.

2. Such compensation shall be paid annually from time to time; *provided*, that such schools shall be always open at reasonable times for inspection, as aforesaid, and that the pupils shall have passed a satisfactory examination at such stated times as may be determined by the board of school trustees in accordance with usages and regulations in force for the public schools of the State.

3. The board of school trustees shall have power, subject to the control of the several Courts, to make all proper rules and regulations for the inspection and examination herein provided to be made; *provided*, that such inspection and examination shall not extend beyond the branches of secular education taught or intended to be taught in such schools; and the said boards of trustees shall

¹ Drafted by the Hon. M. F. Morris, LL. D.

not have any management or control of said schools beyond such inspection and examination.

4. The provisions of this act shall apply only to primary and grammar schools, or schools in which the course of study is substantially equal to that in use in the public schools of the State.

THE CARDINAL PREFECT ON THE ELECTION OF AMERICAN BISHOPS. ¹

THERE is nothing very surprising in the fact that amid this modern tendency toward democratic government there should have arisen in the Church in America a spirit which seeks to substitute for the approved methods of ecclesiastical rule those which approach more closely to popular suffrage. Yet the idea that the authority of a ruler is derived directly through the people cannot be applied to the Church without destroying the very notion of her divine commission to speak and act as lawgiver and guide of man.²

It is to the assertion of this principle, according to which the hierarchy of the Church of Christ represents the immediate divine authority addressing itself to man, that the Cardinal Prefect of the Propaganda devotes his recent letter to the American Episcopate. He points out in the first place that abuses have obtained here and there in the election of Bishops which destroy the right order of things and create strife and scandal. Attempts have been made, especially in recent years, by parties and factors to control the choice of candidates endorsed by popular favor; and both clergy and laity have engaged in open and passionate contests to secure the election of their favorites irrespective of the true interests of the Church and without regard to Canonical procedure.

All this is the more deplorable because there exists a well understood and safe norm according to which the Bishops are to be chosen, and this not only for the Church at large but with especial

¹ See *Epistola ad Episcopos Stat. Foeder. Americae* in the *Analecta*.

² "It is of the most vital moment," says Edmund O'Reilly, "to understand that not a particle of ecclesiastical jurisdiction is derived from the people, either as its original source or as a divinely appointed channel. There is no parity whatever in this respect between the authority of Christian pastors and that of temporal rulers, whose power is, with great probability, held to come immediately from the people." *The Relations of the Church to Society*. Chap. iii, p. 34.

reference to the conditions of the American country and people. The rules *De Electione Episcoporum* are minutely laid down in the Plenary Councils of Baltimore. They are the fruit of practical wisdom and contain explicit directions which place the Holy See in full possession of the character, the merits, the antecedents and the ability of those who, in regular order, might be proposed as candidates for a vacant Episcopal See. If the opinion of weighty authorities is thrown into the balance it is, nevertheless, not the sole nor even the principal motive which influences an appointment in which personal interest or personal affection can not easily reach the sovereign authority which must consider it as the wisest policy always to determine its choice on the evidence of merit and ability as proven by facts and results. Popular suffrage would largely ignore these facts, as is plain from the methods by which political party-leaders manage at times to influence the election of State officers.

As a remedy then against this evil which threatens to become more and more popular owing to the injudicious advocacy of it by certain ecclesiastical demagogues, Cardinal Ledochowski points out the necessity of making known to the clergy and people that such methods are contrary to the received and salutary discipline of the Church, and he desires that the right mode of electing Bishops be explained so that there may be no longer any uncalled for interference on the part of self-appointed electors.

THE METHOD OF ELECTING BISHOPS IN THE UNITED STATES.

In 1834 the Propaganda prescribed a method of electing Bishops in the United States which, although founded upon the traditional system of church administration in Europe, took into consideration the local circumstances of a newly opened and extensive country enjoying on the one hand perfect freedom of religious action, but hampered on the other by the scarcity of priests, the scattered condition of the people and the commonly limited resources for carrying out an efficient diocesan service. Additional provisions were made by the same congregation in 1850, again in 1856 and 1859.

Hitherto, the choice of a new Bishop was, as a rule, the outcome of the deliberations of the Bishops of a Province, each of whom presented one or more (three) names of those whom he considered worthy and capable of the charge. In May, 1859, the Prefect of the Sacred Congregation had addressed a letter to the Archbishops of the country, asking them to consider the existing method of elec-

tion and to suggest to the Holy See, in writing, such measures "as would secure, with more certainty, the choice of men eminent for learning, prudence, familiarity with the country, etc., and piety." The result of the answers thus obtained was a schema issued by the Propaganda which outlined in detail the manner of nominating a candidate and the qualities required in the latter. Each Bishop was to send to the S. Congregation at Rome, and at the same time to the Archbishop of his own Province, the names of those priests whom, from good knowledge, he considered worthy of the Episcopal dignity and capable to carry out its obligations. This was to be done every third year, so that the Holy See would be constantly kept informed as to the available candidates in each locality. On the occurrence of any vacancy a synod of all the Bishops of a Province was to be convened, in which they were to deliberate as to the immediate choice of a candidate, but only, after each of them had sent the names of those whom he considered most worthy to the Archbishops or the senior Bishop of the Province. This was apparently intended to lessen the danger of mutual influence being exercised at the synod by one or other of the Prelates in favor of a particular candidate. The qualities of the various persons recommended having been discussed publicly in the convention of the Bishops, the minutes of the assembly are to be sent to the Propaganda.

QUALITIES REQUISITE FOR ELECTION TO THE EPISCOPATE.

The qualifications demanded for a Bishop in the United States are implied in certain questions regarding the person proposed to the Holy See for a bishopric, and which are to be answered in writing according to the schedule here given.

- I. Name, surname, age, native country of the candidate.
- II. To what diocese and Ecclesiastical Province does he belong?
- III. Where did he make his studies—and with what success?
- IV. Has he any academical degrees? What are they?
- V. Has he been professor at any time and in what branch?
- VI. Has he done any missionary service, and has he gained any experience in the same?
- VII. How many languages does he understand? What are they?
- VIII. What offices has he held, and with what success?
- IX. What degree of prudence has he shown in counsel and in action?

- X. Does he enjoy health of body? Is he frugal, patient, practical?
- XI. Is he firm of purpose, or of a changeable disposition?
- XII. Does he enjoy a good reputation, or has there ever been a stain upon his moral conduct?
- XIII. Is he attentive in the performance of his priestly functions, edifying in his outward demeanor, carefully observant of the rubrics?
- XIV. Does his dress, his manner, his speech and his entire conduct betoken gravity and religious respect?¹

In the last Plenary Council certain provisions were made by which certain representatives of the lower clergy obtained a voice in the election of Bishops.

They are as follows:—

Whenever a See becomes vacant the regular Consultors and irremovable Rectors of the Diocese for which a new Bishop is to be chosen assemble under the presidency of the Metropolitan or a Bishop, whom he appoints, and select three names of candidates on whom they unite as worthy of the dignity. If there is to be a nomination for the Metropolitan See, then the senior Bishop of the Province by right of ordination, or one whom he delegates, presides over this meeting. Every member of the clergy entitled to a vote takes an oath that in his choice he will not be influenced by personal interest or favor. The votes are to be cast by secret ballot. The names selected by the priests are then presented to the Bishop of the Province, by the Archbishop or the president of the meeting, together with a report of the proceedings signed by a secretary. At their subsequent synod the Bishops of the Province consider the names proposed by the clergy and any others which they themselves may present. They are obliged to consider the candidates offered by the Consultors and irremovable Rectors, although these have only what is called a consultive (not a determining) voice in the election. Of all the names presented the Bishops then select three which are to be submitted to the Holy See. Should these three names contain none of those offered by the clergy the Bishops are expected to give their reasons to the S. Congregation for the rejection.²

Such are, in brief, the rules which guide the electors in the choice of candidates for a bishopric. It would be difficult to imagine a

¹ Concil. Plen. Balt. ii, Tit. iii, 107.

² Cf. Concil. Plen. Balt. iii, Tit. ii, 15.

method more likely to safeguard the election against all undue influence. Merit and the approbation of grave and worthy men are the ordinary factors which determine the nomination of a candidate, and the appointment rests with one who is far away and above the narrow sphere of local attachment or personal interest.

CANTATE DOMINO.

Sing ye to the Lord a new canticle :

Let His praise be in the Church of the Saints.—Ps. 159, 1.

We propose, in this paper, to present an outline sketch of the present status of the argument for Congregational Singing.

I.

The subject is an old one and a new one. Song has been identified with every emotion of the human heart. It can still interpret and express when the language of words is dumb. It is as common an inheritance of man as Wordsworth's "meanest flower that blows;" and like it, too, can give

"Thoughts that do often lie too deep for tears."

What wonder, indeed, if the "religious animal" should have consecrated music in an eminent fashion to the service of the religious sentiment of his race? And what wonder that in the worship of the true God the most sublime outpourings of the heart should have found expression no sooner in words than in melody? And so it was that when Israel saw the waters of the Red Sea close over the countless hosts of Pharaoh, "Moses and the children of Israel sung this canticle to the Lord, and said : Let us sing to the Lord, for he is gloriously magnified, the horse and the rider he hath thrown into the sea." And after the long canticle of praise had been finished, "Mary the prophetess the sister of Aaron, took a timbrel in her hand; and all the women went forth with her with timbrels and with dances; and she began the song to them saying : Let us sing to the Lord, for he is gloriously magnified, the horse and his rider he hath thrown into the sea." It is supposed, from the metrical cast of the song of Debbora and Barac, that it was designed to be used as a song for the whole people, with accompaniment of

musical instruments. The old Testament furnishes us with other "hymns of the songs of Sion;" while we have a link binding us to the new order in the hymn of the Last Supper—"And a hymn being said, they went out into Mount Olivet." A little while, and the song of the Church shall not die in the endless mazes of the Catacombs, but shall fill all the earth with the praises of the "Lamb that was slain, who is worthy to receive honor and benediction." If we should seek further illustration of the intimate connection between worship and song, we might speak of the use—a use which was a prostitution, surely, but nevertheless a very natural one, and this is our contention—of music in *hymning the obscene praises of Gods that "have ears and hear not."* But we feel that we are merely stating a truism; so much so, indeed, that we should willingly have omitted all illustration, if our truism had not been carefully labelled such, and put on a back shelf, out of the reach of the *profanum vulgus*, as though it were a poison meant only for professional use. Sooth to say, we are the heirs of a strange tradition which has changed our truism into a paradox. For if the religious feelings of our hearts seek vent as naturally in song as our thoughts do in speech, surely some violence has been done to our higher nature in these days, when the silence of the worshipper is the rule, and the religious song of the people a patent and rare exception. We have a new, and a very sad, application of the *lucus a non lucendo* principle in the implied logic of our ceremonial procedure: "it is natural for the people to praise God in song, all of our sublime Catholic liturgy is clothed in the graceful drapery of song, all the happiest part of tradition speaks to us in melody—therefore, the people can't sing, don't like to sing, can't be made to sing, and much prefer to have hired singers do the work for them." What shall we say? Time was when our fathers paid those who should "soothe the dull cold ear of death." (We might make some gruesome reflections here on the dullness and coldness of a worse death that may overtake our paid for piety.) Why should not the common sense which has revolted at such a hollow sham as hired mourners, support us too in a worthier cause?

II.

And so the subject of congregational singing, which was an old one, has become of late years a new one. The pity is that there should ever be occasion for introducing the subject as a "new" one. Doubtless, to many minds our subject has about it not the flavor of

an antiquity which it can vindicate to itself by clear historical title, but of a novelty which is apt to irritate the sensitive conservatism of even well informed people. Playful criticism has been passed on the "clumsy" dictum of Pope Stephen—*Nil innovetur nisi quod traditum est*—but here we have a case where it applies in its most rigorous literalness. *Quod traditum est*, a practice which has all the sanction of an ancient and glorious tradition, requires at this day *ut innovetur*, that it be introduced anew. What modern Pliny could speak of us as "singing by turns a hymn to Christ as to a God?" or what modern Tertullian could plead for us on the ground that the cheerful singing of our prayers testifies to the hope that is in us? Recognizing, then, and what is more to the point, appreciating the strong natural affinity existing between religious emotion and religious song, the advocates of congregational singing venture to put in a plea, not for a novelty, but for a departure from a comparative novelty. We plead, then, the cause of no novelty when, sheltering ourselves behind the form of the great Apostle of the Gentiles, we say to our people: "be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord. . . ." (Eph. v, 18, 19.)

III.

Too much insistence can hardly be laid on the fact that the song of the whole people assembled to worship God after the liturgical forms of the Catholic Church, is by no means a new idea, or a new practice. "A primordiis Ecclesiae Psalmos et Hymnos in conventu Fidelium decantatos fuisse Apostolus asserit ad Ephesios scribens cap. 5, *loquentes vobismetipsis in Psalmis et Hymnis et Canticis spiritualibus*: quae verba de mutuo et alterno cantu intelligenda esse Interpretes docent; nec Sectarii audent negare hunc usum semper in Ecclesia viguisse. *De Hymnis et Psalmis canendis*, inquit Augustinus Epist. 119, cap. 18, *ipsius Domini et Apostolorum habemus documenta et exempla et praecepta*. Uberrime tractarunt hoc argumentum viri docti, quos cito in Tract. de Divina Psalmodia cap. 17, § 2, n. 3. Thus Card. Bona in his work Rer. Liturg. Tom. 2, Lib. i, Cap. 25, § 19. He assigns as a reason for the action of the Fathers of the Council of Laodicea in forbidding the practice, the want of skill in singing decently. Quia tamen vix fieri poterat, quin ecclesiasticae harmoniae concentus populi canentis imperitia turbaretur, Patres Concilii Laodiceni C. 15, statuerunt, *non oportere praeter Canonicos*

cantores, qui suggestum ascendunt, et ex diphtera seu membrana cantant, quod nos dicimus ex libro, non autem memoriter, alium quemlibet in Ecclesia psallere. Verum hic Canon non fuit ubique receptus, ut ex allatis Cesarii et Chrysostomi testimoniis constat; idemque ipse Chrysostomus clarius ostendit hom. i. de verbis Isaiae *vidi Dominum*, in qua acriter reprehendens psallentis populi cacophoniam, et immodestiam, non eos ut sileant monet sed ut scite et modeste concinant. In Gallia popularis cantus consuetudinem sublatam existimo paucis annis post Caesarium. Synodus enim II. Turonen. c. 4, sancivit, *ut laici secus altare, quo sacra mysteria celebrantur, inter clericos tam ad vigiliis quam ad missas stare penitus non praesumant; sed pars illa, quae a cancellis versus altare dividitur, choris tantum psallentium pateat clericorum.* With regard to the last words quoted, Sala notes: Attamen viget adhuc haec consuetudo in Ecclesia Orientali, et in Occidentali quidem multa sunt oppida, et ea maxime ab urbibus distantia, in quibus Populus Ecclesiasticum cantum discit, simulque cum clero concinit; loca enim hujusmodi a civitatibus remotiora tenacius haerent antiquitati, et serius ad ea perveniunt, quae noviter instituuntur. And Bishop Lootens (1869) affirms that "in those countries where the faithful still take an active part in the celebration of the offices of the Church, . . . in many Churches, and especially on some favorite feast day, there is hardly a silent voice in the congregation."

IV.

Other abundant testimony might be quoted to show the antiquity and universality of congregational singing. It is, therefore, by no means a "new" thing. And yet to a certain extent it is a new thing. For although, as Sala and Lootens show, the practice still exists in many places, linking the modern piety, through an unbroken succession of a genuine and devotional tradition, to the golden ages of earliest ecclesiastical discipline, still it remains true that "modern" church music has been very successful in creating and upholding a new caste of "singing men and singing women," and in bringing about a state of ceremonial aberration certainly never contemplated nor sanctioned by rubrics. "The present erroneous tradition," says Father Young,¹ "has taken the song out of the people's mouths and made them dumb and in great part listless lookers-on, spiritless and distracted, quickly wearied, and heartily

¹ *Catholic World*, July, 1887.

glad when the religious performance is over. . . . The canon of this false tradition has no sanction in the rubrics of the ceremonial. What is that canon? It is plainly this: All singing in the divine offices of the Catholic Church, save the chanting of the priest, is to be done by a select number of singers, commonly but incorrectly styled 'the chorus' and by them alone. . . . So the widespread and pernicious tradition in church singing is due, in great measure, to the misuse of this little word 'choir.' It is a word of distinct and definite signification, constantly found in directive and preceptive rubrical laws, but employed more and more commonly, even to the ends of the earth, to convey quite another meaning, to imply a wholly opposite and forbidden order of things to that contemplated by the rubrics." This "ch^{oir}" has monopolized everything so thoroughly and so persistently and so unquestioningly, that any attempt to return to the older order must seem a novelty. The effort is being made, and is receiving wide-spread attention. Various councils have latterly urged a return to the earlier discipline, and notably, the Second Plenary Council of Baltimore: "Valde exoptandum esse censemus ut rudimenta cantus Gregoriani in scholis parochialibus exponantur et exercentur, sicque numero eorum qui psalmos bene cantare valent, magis magisque incrementum, paulatim major saltem pars populi secundum primitivae Ecclesiae adhuc in variis locis vigentem usum vespers et alia similia cum ministris et choro decantare addiscant."

V.

It may be objected that the authoritative recommendation thus bestowed on this revival in Church song contemplates merely the Gregorian Chant, and therefore an exclusive use of the Latin tongue; whereas the present movement *de facto* elevates the singing of melodies written in the modern tonalities and subject to the laws of modern rhythms, as well as the use of the vernacular, into a prominence that should not be conceded them.

While we are pleading here for the principle of congregational song, and not specially urging the adoption of *vernacular* hymns, we may turn aside for a moment to consider the objection. As a matter of fact, much insistence has been made in England on the use of the vernacular, while the largest part of the books published in this country for congregational use is devoted to the same end. We must notice, however, that ample provision is made for the older Gregorian melodies, so that the liturgical requirements may

be perfectly met. The use of the English language may, within strict liturgical permission, be encouraged for many reasons, born, some of them, of the absolute necessities of the case, and others of them, of the undeniable power of the mother-tongue for instilling wholesome lessons of devotion and instruction. Of the successful introduction of vernacular congregational song in England we need not speak just now. In this country it is making successful headway and with gratifying results. We may simply note here the recommendation contained in the Pastoral Letter of the Cardinal Archbishop and the Bishops of the Province of New York, Sept., 1883: "Most earnestly do we desire that our people should be accustomed to sing together, and for that object we wish that in all our schools the children should be taught the elements of music, and thus choral singing would soon become almost universal in our churches."¹ While, then, Latin must always be the official language of the Church—the language of her sublime liturgy—there are abundant intrinsic and extrinsic reasons for advocating the singing of English hymns in the many less official functions of the Church liturgy and ceremonial.

VI.

Father Taunton, in his little book, "The History and Growth of Church Music," makes a strong plea for the "modern" Masses *versus* an exclusive use of plain chant. Although these compositions really suppose women's voices, he sympathizes with the directions of the Provincial Councils of Westminster condemning "mixed" choirs and ordering, as soon as possible, the substitution of male choirs. "After twelve years of practical experience I am fully convinced that boys are quite capable of executing all Church music, that is all music which is good art and is worthy of the name of Church music." He remarks further on: "To some people the voice of a woman in church is absolutely repugnant, and I must confess that I am among the number who feel thus. *Mulier taceat in Ecclesia* is a blessed saying, and 'worthy of all acceptance.' " Perhaps some may be led to inquire whether the injunction of the Apostle might not apply to the matter of congregational singing? The subject has been touched upon before now, and by no less an authority than St. Ambrose:² *Mulieres, quas Apostolus in Ecclesia tacere jubet,*

¹ Quoted in preface to "The Roman Hymnal," Rev. J. B. Young, S. J., whose book, containing many English hymns, received the *Imprimatur* of Cardinal McCloskey. A similar *Imprimatur* was bestowed on the Catholic Hymnal of Rev. Alfred Young, C. S. P., which is nearly all devoted to hymns in English.

² *Praef* in *Psal.*

Psalmum etiam bene clamant. Hic omni dulcis aetati, hic utrique aptus est sexui; hunc juvenulae ipsae sine dispendio matronalis psallunt pudoris, puellulae sine prolapsione verecundiae cum sobrietate gravitatis Hymnum Deo inflexae vocis suavitate modulantur. Our quotation from the great Bishop of Milan may serve, not to prove that the Pauline restriction applies to the office of teaching, and not singing, but as an incentive to the piety of the devout sex in joining cordially in the movement of Church song.

VII.

Desiring to remove possible misapprehensions, we have devoted ourselves thus far to a negative treatment of our subject—perhaps at too great length. And yet it might not prove quite a useless task to conciliate attention to the antiquity and authoritative sanction of congregational singing, to its *constant* use in many districts that have held unwaveringly to the custom of the earliest ages, and to the ecclesiastical sanction of the movement looking toward a return to the ancient practice. We venture to submit in addition some considerations of a positive nature. We think, then, that congregational singing should be a corollary, not merely to the Psalmist's words which give a title to this paper, but as well to the nature and scope of sacred music, to its history, and to its present rather peculiar status.

VIII.

"Sing ye to the Lord a new Canticle," says the Royal Psalmist, "let His praise be in the church of the Saints." In this age of musical progress, when all the hymns and canticles and psalms, the Introits, Graduals, Offertories, and Communions, the *Kyrie* and *Gloria* and *Credo* and *Agnus Dei*, have received most elaborate melodic and harmonic treatment; when, if not with "shawm and the psaltery's sound," at least with the "full organ" our choirs sing the sacred words of the liturgy; when men singers and women singers are brought "from the uttermost lands o'er the uttermost seas" to sound hymns of praise in our temples—the imperative form of our borrowed title might seem to be needlessly emphatic. Nevertheless, if we turn it into the indicative mood, we shall not need much of a sense of humor to read therein a pungent irony. "Sing ye to the Lord" cried the Psalmist. But in our prodigal financial and artistic expenditures how often do we not imitate the example of Ecclesiastes:—"I made *me* singing men and singing

women!" The reporter who described the stirring prayer of a prominent divine as "one of the most eloquent prayers ever addressed to a Boston audience" should certainly be reporter of *sacred music* for the same journal. Now the people should go to church not to hear a cheap concert, but to give to the Lord their own service of praise. We shall not attempt either a proof of this, or an analysis of the spiritual aridity of our own times, to discover what share the silence of our churches, or that noise which is often worse than silence, may have had in the genesis of that aridity. But it is plain that song is the natural drapery of emotion. Religious song should, then, clothe religious emotion. The Church, recognizing this province of music, has with rarest exceptions, set all of her official prayer, whether of praise or petition, to music. But just as "clothes do not make," but may well adorn "the gentleman," so song, which should be the handmaid of prayer, should never become the mistress. No proof is necessary of the patent truth that "church music," to fulfill at once the office of natural exponent of devotion for the people who come together to worship God, and that other office of *subordination* to prayer, should be a song of the whole people, and not of half-a-dozen paid *employés*, and that such kind of music only can be correctly styled *sacred*, as will be content to *serve* and not to *govern* the expression of the soul. Does the artistic super-refinement of modern harmony give music to the people? In one sense, yes; and, as our church concerts are, like any concert, on the co-operative plan, rather cheaply for each individual auditor. But in another sense, has it not taken music away from our people? And that, too, at a very dear cost—the cost of enthusiastic piety; of the sympathy in the service of God which makes of many, one; of the very unity and completeness of the liturgy itself; at the cost, finally, of the *beauty of God's house*, and the decorum that should be observed *in the place where His glory dwelleth*?

We are pleading, not the cause of Gregorian Chant as an exclusive vehicle of the church prayer, but that of a song which can be sung by the people, whose interests, and not the interests of high art, are alone to be consulted in this matter. As Mr. Curwen, a musician of high ability has pointed out,¹ the argument for congregational singing is *devotional*, and not artistic. "It is, in fact, very hard to sustain that elevated mood which draws spiritual good from listening to others singing. The thing can be done, but it cannot

¹ Studies in Worship Music, vol. 1, p. 331.

be done for long, it cannot be done constantly. We are always tempted to shrink from worshippers into critics."¹ Since, then, music and worship have such intimate, mutual relationship, it is the purpose of congregational singing both to restrict, as much as possible, our present vicarious utterances of the praise of God, and to give voice to that praise at times when "silence is audible" in our churches—not only "audible" but oppressive—e. g. at the early masses on Sundays.

IX.

The history of Sacred Music can wonderfully corroborate the claims we are urging here. It would show us what an important *rôle* the congregation has always played in the public offices of religion—always, alas! until the degeneracy in the style of Church Music which immediately preceded the degeneracy commonly styled the *Reformation*, made sad havoc with the great public and universal acts of devotion and religious duty. That history, while it would not adorn a tale, can at least point a moral: for may not much of the power of the Reformation for evil be fairly ascribed to the shrewd forethought of Luther in using the grand lever of song to spread abroad, and to lift thus into prominence, his strange doctrines? He knew how to turn a weapon of Truth against herself. And we have allowed to fall into disuse the great and ready instrument which he used with such success in his propagandism of error. The children of this world are wiser in their generation than the children of light. Let heresy make the songs of the people, and it cares little what church may make its laws. Our own day sees those very services which are the official expression by the Church of its worship of God—Solemn Mass and the Divine Office—the most meagerly attended of all her services; and it sees, too, the barren formulas of the sects vivified into a strange activity and fertility by the breath of a common church song. When we consider, further, how little their hymnody appeals either to intellect or to heart, how evanescent is its piety, how vapid its sentimentality,—we must surely recognize the powerful instrumentality of a united congregational enthusiasm of song in perpetuating what should long since have died a quiet death of general debility.

There is surely little occasion for philosophizing on the mission of music in relation to church ceremonial, on the grand part it played

¹ Ibid.

in the service of the Temple, on its natural office as the vehicle of emotion, on the reflex power it exerts on the soul in calling forth sentiment and emotion, on the universality of its power, extending over all ages and all climes—alas ! we are living face to face with the sad object-lesson of what great use it serves in the cause of error, and of how the little recognition we accord it has resulted in the small attendance at the great public offices of the Church which require song as an essential part.

X.

But here we are reminded that we seem to neglect the claims of "Our Choir." We believe, then, that congregational singing should be a corollary of the present state of church music. This latter is a subject over which every one who treats it seems inclined to grow merry. The merriment is the startling, but withal natural revulsion of feeling consequent upon the utter inability to give fitting expression to chagrin and disappointment. The squatter who, in the far prairies of the West, left a dear wife and children in the morning, only to find, on his return home, a confused heap of bloody limbs and smoking ashes, found the only expression suitable for his emotion in the words : " Well ! this—is—ridiculous ! "

The ordinary spectacle afforded by the choir in the services of the church is full of such great and patent incongruities ; is so common, and so little commented upon ; has received such prescription by long and patient tolerance ; its vanities and worldliness, its frothiness and insolence are accepted so thoroughly as a matter of course, that the moralist feels hopelessly baffled and overcome in his crusade against the Turk. What shall he do ? The case is one that seems to call for a simple assertion of the first principles of common sense and common decency, for the eternal fitness of things is so plainly outraged ! And yet he feels the implied insult of such a proceeding, and knows beforehand that those principles will be most cheerfully conceded. He begs to insist further, " why don't you apply the principles ? " He is answered with a good-humored laugh that no logic can avail against, and a quiet changing of the subject. What wonder if his chagrin assumes the merry phase ?

XI.

Our very familiarity with truth can often dull the keen edge of appreciation—we have eyes and see not. Would we might go further and say :—We have ears and hear not ! for then surely much

of the evil of our present church music would be removed. This evil is not merely negative, inasmuch as it deprives the faithful of Christ of their proper opportunity of singing their canticles of praise to the *Lamb that was slain, who is worthy to receive praise and benediction*;—but it is also positive, inasmuch as the “dull, stale, flat and unprofitable” clamor that too often echoes through the courts of the Lord baffles the heavenly instinct of sacred song, the devotion that would worship without distraction, and the piety that would banish from the church all vanity, all self-seeking and self-ostentation, all sensual suggestiveness, nay, all scandal.

Is one baffled by toad or by rat?
The gravamen's in that!

(We borrow the strong Anglo-Saxon of Browning without other apology than that afforded by the nature of our subject.)

We have glanced rather hurriedly at some of the claims of the present movement for congregational singing. But the claims are so clear, that he who runs may read their lesson. The movement does not, on the one hand, assert the exclusive prerogative of Gregorian Chant to such an extent as to rail at all modern music; nor, on the other hand, avail itself wholly of modern rhythms and tonalities; but seeks rather a simple congregational song, partly Latin with ancient or modern setting, and partly English with modern setting. It looks, indeed, to an ideal, but will accept and accommodate itself to whatever necessary limitations the present conditions of our people impose. In a succeeding paper we hope to make some practical suggestions as to its introduction and maintenance amongst our people.

H. T. HENRY.

HISTORY AND DEVELOPMENT OF THE MESSIANIC IDEA.

NOT so very long ago rationalistic criticism was principally concerned with the New Testament. At present the Catholic position as to this part of the Bible is being virtually conceded on all sides, and the Old Testament has become the main object of attack. The modern critics fully recognize the unity which exists between the Old Testament and the Gospels. Knowing well that the New is based on the Old, they try to undermine Christianity by attempting to prove the Hebrew books self-contradictory.

The study of the Old Testament in this connection is now more necessary than ever. We need a more universal recognition of its importance for religious knowledge, as many beauties of this part of Holy Scripture are yet to be laid open. Every attack on the Bible has indicated some phase of truth before somewhat neglected or perhaps not fully developed. By such attacks men have been spurred on to greater zeal in study, and the outcome has in every case proved a veritable gain for orthodoxy.

The true nucleus, round which centers all the matter of the Old Testament, is that revelation which prepared the human race for the Kingdom of God through the Messias. The Christology of the Old Testament is its essence. It is the link which connects the two grand divisions of the sacred books, and is related to the New Testament as the dawn to the day. Now the Christology of the Old Testament has been a special object of criticism, rationalists of to-day denying the existence of any direct Messianic prediction, though they admit a vague Jewish hope of future aggrandizement. Accordingly Messianic prophecy has become a study in itself, occupying the attention of a galaxy of bright minds, principally of the German school, Delitzsch, Oehler, Orelli, Hoffmann and others, whose zeal and learning have thwarted all attempts of purely negative critics. Christ Himself said in His discourse to the Pharisees, "Search the Scriptures . . . and the same are they that give testimony of me," John v, 39. The doctrinal truths of the holy writings, despite the age, style and character of the different books, were really an organic unit of which the final expression was Christ. We find in the New Testament ninety-four references to the prophecies of the Old Testament as foretelling Christ, and of these but forty-four were recognized as Messianic by the Jews.¹ This limited

¹ Cf. Westcott "Introduction to the Study of the Gospel," p. 159.

number of references is due to the nature of the books of the New Testament, which cited these passages only as occasion allowed. Hence it has happened that many passages truly Messianic are entirely disregarded in the Gospels and epistles, *e. g.*, Isaías ix, 5, 6; Jer. xxiii, 5, 6; Zach. vi, 12, 13; but this deficiency was made good in the works of the Christian writers of the first and second centuries.¹

Now, in treating our subject we shall follow the historic method, as history is really what a noted writer has called it, "the setting for the jewel of prophecy." It helps us to gain a true idea of revelation, and solves many of the objections brought against us. As Professor Day, of Yale, has said: "The best refutation of not a few of the strange and distorted representations of sacred history now persistently made, is the history itself."²

After stating the condition of the Messianic hope among the Jews, we shall mark its foundation and trace its progress through the biblical and post-biblical ages until its consummation in Christ.

A hope for the future is indispensable to any nation. "Hope is the soul of moral vitality." The past without a future, memory without hope are merely worms gnawing at the vitals. Self-complacency in a nation invariably leads to its disintegration. The hopes of various nations may be different, but there is in all the general necessity for looking forward "to rebuke despondency and direct enthusiasm." Israel was not exempt from this law, though the history of her past forms so great a part of the Old Testament. This hope is insisted on by her prophets and psalmists. She might have had her entire aspirations in the line of commerce, conquest or philosophy as her neighbors Phœnicia, Rome and Greece. In fact, she had them in a partial way under Solomon, Jehosaphat and the later rabbins. This influence, however, was only accidental. Israel was steadily directed to a future greatly surpassing her past, and this time to come was made known to the people by a series of authoritative statements from Genesis to Malachy. Canon Liddon has rightly said that, "Israel was a church embodied in a political constitution." God was the first thought in the mind of the nation. To the Jew sin was the secret of human sorrow, and the sense of sin moulded all hopes, all anti-

1 The Epistle of Barnabas, Justin's "Dialogue" with Trypho, Cyprian's "Testimony against the Jews." A preparation for Christ through a *progressive history* was not made a systematic study till the Middle Ages, says Delitzsch "Messianic Prophecies," p. 23; but even then the history of epochs was not taken into account. Hengstenberg's "Christology of the Old Testament" initiated the new study of prophecy.

2 Preface to Oehler's "Old Testament Theology."

cipations of his national future, and the God who instilled this high hope gave him also the doctrine of a Messias. The name מָשִׁיחַ (Mashiach, or as the Greek Septuagint has it, *χριστός* (Christos), is used in the Old Testament to signify : 1st. those who were anointed with oil, *e. g.*, the high priest was so called, Levit. iv, 3-16 ; 2d. the theocratic king was called "the Lord's anointed," Ps. xx, 7 ; xxviii, 8, etc., and on this account, chiefly by reason of such passages as Ps. ii, 2, Dan. ix, 25, etc., it became the proper name of that descendant of David who should achieve redemption and bring to consummation the kingdom of God.

I.

It is an unfounded assertion made by some that Messianic belief was an outgrowth of later Judaism, exaggerated by early Christians to find a basis for their leader in the history of the Jews.

It was in fact interwoven with the existence of the people, as the divine promises are found throughout their written history. It finds its foundation in a sacred tradition recorded by Moses, which brings us back to the very Genesis of our race. After the fall God comforts mankind, represented by our first parents, with the promise of redemption. The Protevangelium¹ states that the human race is to gain a decisive victory over Satan. "I will put enmity between thee and the woman, and between thy seed and her seed, and he shall crush thy head and thou shalt crush his heel."² The conflict with evil is decided in favor of the seed of the woman. And although the prophecy is general in its tone and proper of the collective posterity of the woman,³ we may refer its consummation, in the light of fulfillment, to that most illustrious of the seed of Eve—Jesus Christ, through whom our salvation was accomplished. Though a future victory is promised to mankind, yet the prophetic announcement taken aside from later developments is in no way determinate and there is little foundation for saying that a personal Messias is here mentioned. "But one thing was clear and sure, that paradise lost would yet be paradise regained." The circumstances of the fall and the hope for a future

¹ Gen. iii, 15.

² A literal translation.

³ The word *zera* (seed) is generally a collective noun, at least throughout Genesis, xii, 7 ; xiii, 16 ; xv, 5 ; xvii, 7-10 ; xxi, 13, etc. Moreover it is here in antithesis with the collective seed of the serpent, hence collective itself. And as the pronoun refers to *zera* the victory is simply promised to Eve's posterity in general. Cf. Corluy—"Spicilegium Dogmatico Biblicum." Vol. i. 349.

golden age however misshapened in their contact with idolatry, became the property of all nations, ¹ as we know from the traditions of the oldest peoples, the Babylonians, Indians, Egyptians, Aztecs, etc., but successive revelations made this hope distinct to the Jews alone.

With time the great seed was limited to the race of Seth. Noe, who rightly received this name, ² in the prophetic curse and blessing of his sons predicts that salvation is to come to the world through the *Semitic race* "Blessed be the Lord God of Shem. . . May God enlarge Japhet and may He dwell in the tents of Shem."³ But this privilege is further restricted. Of all Semitic races it is for the descendants of Abraham, the *Hebrew people*, to verify the original prophecy. Three times did God promise him that in his seed should all the kindreds of the earth be blessed⁴ and this was repeated to Isaac⁵ and to Jacob⁶. The passages hitherto cited are Messianic only in the more extended sense of the term,⁷ inasmuch as they foretell salvation and refer to the whole Israelitic race, though they have their final consummation in Christ. The next stage of development is the designation of the particular *tribe* through which deliverance was to come. The first possible designation of a personal Messiah is in Jacob's blessing of Juda, of which I quote only the necessary passage. "The sceptre shall not pass from Juda, nor a ruler from between his feet till Shiloh comes and to him is the obedience of the nations."⁸ The chief importance of this passage, according to Oehler,⁹ consists in showing that the government of the kingdom of God shall devolve upon Juda, as really happened under David. This verse has been variously translated at all times, but its direct signification is that Juda is to have tribal autonomy, if not authority,¹⁰ at

¹ Schaff-Lange,—"Genesis," 236. Geikie—"Hours with the Bible," Vol. 1, ch. viii.

² Gen. v, 29.

³ Gen. ix, 26, 27. The history of the world confirms this. Though the Japhetic race has led in civilization and conquest, it was reserved for the Semitic race to preserve the true culture of God till Christ made it a universal legacy.

⁴ Gen. xii, 3; xviii, 18; xlii, 18;

⁵ Gen. xxvi, 4.

⁶ xxviii, 14.

⁷ Gal. iii, 16, seems at first sight to deny the collective meaning of *serah*. The true signification of the word *σπέρμα* may be known from Gal. iii, 29. Here St. Paul refers the term to Christ's mystical body, whose unity is indicated in verse 16. Cf. Delitzsch—"Messianic Prophecies" p. 45.

⁸ Gen. xlix, 10.

⁹ "Old Testament Theology" § 229.

¹⁰ Regal authority is not here promised. Juda was to be "primus inter pares." In the desert this tribe was the leader. Num. x, 14. It encamped at the door of the tabernacle. It opened the campaigns under the Judges. Judg. i 1-2, xx, 18. This preeminence of course was increased when the royal house was chosen from Juda. This regal authority was lost after the captivity, but the tribal standing remained the same. So numerous was this tribe that from the time of captivity it gave the name to the nation and the people. Judea, Jews, as is seen from the books of Esdras and Nehemias. Cf. Barrett, Synopsis of Criticism. Vol. 1, 154-157.

least till Shiloh, the *prince of peace* comes, and that the Messiah shall have the obedience of the Gentiles as well as of the Jews. However the word *Shiloh* may be translated, the Messiah is certainly meant, as we know from the traditions preserved in the three targums and the writings of the later Jews.

When the chosen people in their forty years' wandering had overrun the kingdoms of Og and Sehon, Balaam, a heathen seer, was sent to curse them, but the malediction on his lips was changed into a prophetic blessing, confirming Jacob's prediction concerning Juda. "A star shall rise out of Jacob and a sceptre shall spring up from Israel;"¹ a prophecy which supposes a personal ruler according to many. Moses himself long before Shiloh was expected in the person of an ideal king, foretold that he was to be a second Moses whom all must hear. "The Lord thy God will raise up to thee a prophet of thy nation and of thy brethren like to me; him shalt thou hear,"² which seems to indicate that the kingdom of God cannot attain its ideal unless its ruler is also a prophet. Thus far only had the hope for delivery been evolved up to the time of the death of Moses. Under the Judges there is a slight indication of progress in the popular desire for a king,³ and also in the promise of a priest after God's own heart to take the place of the house of Eli,⁴ but not till the reigns of David and Solomon does the Messianic idea in a stricter sense appear.

II.

With the deposition of Saul, David of the Tribe of Juda was chosen theocratic King and the prophecies of Jacob and Balaam commenced their fulfillment. After his many victories David enjoyed a long period of peace and determined to erect a temple to Jehovah, but God speaking through his prophet Nathan reserved this honor for the seed of David. "He shall build a house to my name, and I will establish the throne of his Kingdom forever. I will be to him a Father and he will be to me a son." II Sam. vii, 13, 14. This prophecy must be referred to the whole Davidic line.⁵ Its fulfillment began with Solomon who built the temple typical of the Church established in *eternum* by Jesus Christ, the last of the

¹ Num. xxiv, 17.

² Deut. xviii, 15, 18, 19, quoted by Stephen, Acts vii, 37.

³ I Samuel ii, 1-10.

⁴ I Samuel ii, 35-36.

⁵ Cf. Ps. lxxxix, 30 seq. Zacharias who wrote after the captivity and during the building of the second temple, supposes that the true temple was still to be erected. Zach. vi, 12, 13.

line. His glorious descendant is the theme of David's death song.¹ By this covenant the idea of the theocracy is evolved, and the Jewish mind henceforth sees in its king the figure of the Messianic king. An ideal ruler, a son of David and a Son of God is to govern Israel by His right and His kingdom is to be without end. The transition from David to Messiah and His kingdom was easy to the Jews of the theocracy, and thus the imperfect rule of David became the basis of their ideal, and this likeness, though somewhat nationalized at times, was retained throughout the subsequent ages of Jewish history. Jehovah was to preside over a universal kingdom through His Messias. Would this Messianic king be man or more than man? How would he rule? What blessings would accrue from his government? These were the questions which harrassed the popular craving of that time, and which found answer in the psalms and prophecies of succeeding years. The Messianic psalms extend over a period of five hundred years, nevertheless they may be said to have a unity of sentiment. They sing of the kingdom of Jehovah to be established and of the son of David who is to rule. After the kingdom this Messiah was spoken of as high priest, and during the ascendancy of the prophets, he was represented as a prophet. In many of the psalms the anointed king is mentioned but not named, though from his attributes it is clear that the divine Messiah is the subject of the song. David composed psalms ii,² xxii, cx, etc., and Solomon lxxii and probably xlv, which are all distinctly Messianic, and being sung in the temple they served to keep alive the popular longing. David's last words show that it was indeed his highest honor to be the ancestor of the Anointed of the Lord, and hence, when in his psalms he sings of a king surpassing all in glory, we are assured that he refers to his offspring Messias. Psalm ii pictures in poetic language the victory of the anointed Son of God over all His enemies,³ and ranks among the blessed all who trust in Him.⁴ He is to be a priest not of the house of Aaron, but of the order of Melchisedech, according to psalm cx.⁵ Solomon in psalm lxxii foretells that Messiah' name will endure forever and all nations serve Him as the Divine Prince of peace. In the xlv psalm,⁶ the epithalamium, King Messiah is represented di-

¹ II Samuel xxiii, 2-7.

² Although the psalm is anonymous it is referred to David in the Acts iv, 25. The Hebrew numbering of the psalms is used throughout this article.

³ Vs. 7, 8, 9.

⁴ Vs. 13.

⁵ Vs. 4.

⁶ Rationalists and many Protestants, among them Delitzsch and Oehler, give this Psalm a direct historical interpretation, referring it to the marriage of Solomon and the daughter

rectly as divine. The happy nuptials of Christ and His Church are the main topic of the song which received its confirmation in the New Testament acceptance.

From this is evident the great progress which the Messianic idea had made up to the time of Solomon's death (about 977 B. C.) when his son Roboam ascended the throne. Then came the division into the two kingdoms of Israel and Judah. A new stage of Jewish history and religion appears under the kings. Preparation for the Messiah is now as national as was the covenant of Jehovah and David. Prophets are innumerable. We know from the books of Kings and Paralipomenon that everywhere they taught the people and their rulers, but they throw no additional light on the popular Messianic hope. In fact for almost two centuries after the division we have no record of Messianic prophecy, but there is a reason for this. Whether they really spoke of the grand reunion under the Son of David or not, the sacred chroniclers mention only what the prophets did or said, as the exigencies of their time demanded. Now there was no occasion for testifying to the Messiah even with Elias or Eliseus, because their particular mission was to condemn idolatry and promote the worship of Jehovah, in a time when Judah as well as Israel had embraced the cultus of Astarte and Bel.¹

III.

The silence of this period was more than balanced by the grand aggregation of those who committed their prophecies to writing under Ozias and his successors. Joel and Abdias who wrote about 850 B. C., though not speaking of the Messiah in person, were the precursors of the most brilliant period of prophetic literature.² Amos foretells the rebuilding of the house of David and its endurance as long as the people remain faithful. Abdias³ says that the kingdom of the Lord is coming; Joel that all who call upon Jehovah will be saved in the time of sifting.⁴ Jonah's mission to the Ninevites foreshadows the reception of all peoples into the kingdom of Christ; but as a rule these declarations are Messianic only in their acceptance as types of the Christian realization.

An American author⁵ has well compared the prophecies of this

of the King of Egypt, or to that of Joram and Athalia. They maintain that its Messianic acceptance is allegorical and of late origin. If so, why is the subject of the Psalm addressed as *Elohim* in verse 7. On the other hand, the old traditions preserved in the targums and Chaldean paraphrase make it directly Messianic as does also St. Paul, Heb. I, 8.

¹ Cf. 2 Par xii, I; 3 Kings, xvi, 31, 32; 4 Kings x, 18-28; xvii, 8-19; etc.

² ix, 11-15, ³ vs. 21. ⁴ ii, 32, cf. Roman x, 12.

⁵ S. J. Andrews, "Gods revelation of Himself to man." p. 95.

period to a landscape painting, of which the foreground is contemporaneous history ; beyond, the shadows of exile are seen lowering, while the extreme back ground faintly outlined yet distinct enough tells of the Messianic kingdom. The present is ever changing to the prophet's eye and divers circumstances render the prophecies more vivid as we approach the exile. Osee¹ of the northern kingdom, in his rude style tells of a reunion of Israel and Juda under one leader the Son of David ; and the Targums make the sense indubitable, "They will be obedient to Messiah, the Son of David, their King." Micheas clearly asserts the divinity of the Anointed One, who is to be born at Bethlehem, for He is said to exist from the beginning, from the days of eternity.²

Micheas, Jeremias and Isaías, at this time, each adds his quota to the characteristics of the Messiah and his office, but the book of Isaías is most full of Messianic declarations. His work and prophecy were of a peculiar kind. He knew beforehand that the people would be deaf to his monitions ; and hence he looked beyond the nearing time of their penalties, for this being present to his gaze fills the foreground, and is used to symbolize the far distant future, "when the glory of the Lord shall be revealed." The Messiah he portrays in the clearest manner. The "Sprout of Jehovah"³ is his theme throughout. When the Kingdoms of Israel and Damascus formed an alliance to annihilate Juda and her royal house, Achaz placed all confidence in assistance from the Assyrian King, Tiglath Pileser. Isaías prophesies that within sixty-five years Israel would cease to exist as a kingdom.⁴ He bids Achaz place full trust not in alliances but in God, who would confirm by miracle His promise of maintaining the house of David. Achaz is headstrong and refuses a sign. Then Isaías, adopting the old prophecy indicated in Micheas,⁵ bursts forth with indignation ; "O house of David. Is it a small thing for you to be grievous to men, that you are grievous to my God also ? Therefore the Lord himself shall give you a sign. Behold *the Virgin* is with child and bears a son and calls his name Emmanuel."⁶ A miracle indeed, the Messiah is to be born of a virgin, for *alma*, the word used, signifies an undefiled woman, wherever it is found in the Old Testament.⁷ In the ninth chapter of his prophecy he looks upon the child of the virgin as already born, and he hails the great Son of David by a four-fold name indicative of his certain

1 i, 11 ; iii, 5.

3 iv, 2.

4 vii, 8.

5 v, 3.

2 v. 2-4.

6 vii, 13-14 spoken 750 B. C.

7 Gen. xxiv, 43 ; Ex. ii, 8 ; Ps. lxxviii, 26 ; Prov. xxx, 19 ; Cant. i, 2 ; vi, 8 ; Isaías, vii, 14.

divinity, "Wonderful, Counsellor, Mighty God, Father of the World to come, Prince of Peace."¹ Though Juda will be humbled, the stump of the tree of Jesse after all reverses will still have vitality enough to put forth the branch and blossom.²

The prophecy of Micheas and Isaias as to Juda and Israel was confirmed by subsequent history. Zorobabel governed for a while after the captivity, but otherwise David's throne was not re-established till the day, when Jesus Christ the Son of David introduced the reign of everlasting peace³ and the brotherhood of Jew and Gentile.⁴

Reserving the last chapters of Isaias for later consideration, we now consider the Messianic idea as exhibited in the other prophets before the Babylonian captivity. Nahum and Sophonias do not mention a personal Messiah, but they dwell on the conversion of Israel and union under Jehovah as King. Habacuc predicts victory for the kingdom of the Anointed One in its conflict with the kingdom of the world. Jeremias, who was a contemporary of the former, cries aloud against the wholesale corruption of Juda, notwithstanding improvement under Josias. "How can you say we are wise, and the law of Jehovah is with us? Indeed the lying pen of the scribes hath wrought falsehood."⁵ Jeremias is most violent in his attack of his times, and for relief transports himself to the days of Messias. "In those days they shall say no more the ark of the covenant of the Lord, neither shall it come into their heart. . . . At that time Jerusalem shall be called the throne of the Lord; and all the nations shall be gathered together to it, in the name of the Lord to Jerusalem, and they shall not walk after the perversity of their most wicked heart."⁶ "Behold the days come, saith the Lord; and I will raise up to David a just branch: and a King shall reign and shall be wise: and shall execute justice and judgment in the earth. In those days shall Juda be saved: and Israel shall dwell confidently, and this is the name they shall call him: The Lord (Jehovah) our just one."⁷ Without any doubt a personal Messias is here referred to.

When Jechonias and his people were led into captivity by Nabuchodonosor, Jeremias was allowed to remain in Rama with the son of the Babylonian governor. From here he writes letters of com-

¹ ix, 6-7, 734 B. C.

² xi, 1-3, 722 B. C.

³ Isaias xi, 4-10 cf. Mich. iv, 3, 4.

⁴ Isaias, xix, 24, 25.

⁵ 3 Jer. viii, 8.

⁶ Jer. iii, 16, 17.

⁷ xxiii, 5, 6, which is repeated in xxxiii, 14-16. This is clearly a repetition of the idea contained in Isaias, xi, 1.

fort to the exiles, and promises the glorious kingdom under Messias as priest and king.¹ The mother of the Anointed² shall bring about the new covenant, whose foundation is redemption.³ We know its exact fulfillment.

During the captivity Ezechiel and Daniel were the leading prophets. The exiles instituting a comparison between Jerusalem and the grand Empire of Babylon, had a great tendency to feel insignificant and to lose their hope of greatness under the Messias. Consequently the many forsook Jehovah and only a remnant remained faithful. Ezechiel, who in exile received his call as a prophet, proclaims that God will plant a twig from the tree of David. The twig growing shall surpass all in splendor, while the highest trees, typical of the heathen kingdoms of that time, shall be brought low.⁴ All are to be humbled until He comes *to whom judgment belongeth*.⁵ One shepherd is to be appointed to feed the ideal flock. My servant David "he shall feed them and he shall be their shepherd: I, Jehovah, will be their God, and my servant David a prince in the midst of them. I, the Lord, have spoken it."⁶ Daniel foretold the rank the Messianic kingdom was to hold among the great empires. Coming last in time, its head should be the Son of Man, to whom was to be given "dominion and glory, and a kingdom, that *all* peoples and nations and languages should serve Him."⁷ The Jewish people are to keep a secondary place, until at the expiration of the sixty-nine weeks,⁸ Christ their Prince shall come. The prophecy of Daniel, instead of recalling the people to a consciousness of their past sins, nationalized the hope of the Jews, and was made a partial basis for the later Jewish doctrine of a double Messias, of which I shall have more to say in another place.

The line of David were not all faithful to their vocation, and in the time of exile the intense longing for the Messias, the great disappointment of hope, found vent in the eighty-ninth psalm,⁹ in which the psalmist looked for restoration only in the Anointed One of the covenant of David. Some looked on the Messianic kingdom as a deliverance from sin, others as national exaltation. Ezechiel made

1 xxx, 9, 10, 21.

2 xxxi, 22; of Mich. v, 2, and Isaias vii, 14.

3 This new covenant is fitly described, xxxi, 31-34.

4 Ez. xvii, 22-24.

5 Ez. xxi, 26, 27. Some think that the prophet here quotes Gen. xlix, 10.

6 Ez. xxxiv, 23, 24; xxxvii, 24.

7 Dan. vii, 14.

8 Dan. ix, 24-27.

9 General attributed to this period.

the future kingdom his special theme and his prophecy shed great light on its nature.

In the last twenty-seven chapters of *Isaias*, the authenticity of which has been questioned by many,¹ he introduces another, though not entirely new view of the Messiah, the suffering *servant of the Lord*. The idea of a suffering Messiah was the result of the consciousness of sin and the need of a mediator. It was the outgrowth of sacrifice. The seed of the woman was to gain a victory but the serpent was to bite his heel. The Mosaic law made more fully known the sinfulness of man. Through typical sacrifices and sin offerings Jewish eyes were turned to the great Mediator, who was not however identified with the Messiah, till the prophets and principally *Isaias* made known his mission of vicarious suffering to the chosen race, not that he was to suffer for their redemption only, but that they were the only people, to whom in the present state of beliefs, the message would be intelligible.

Of the offices of the Messiah as victim, king, prophet and priest² the last three only were told in the earlier prophets, though in point of fact Christ's sacrifice was to precede His kingdom. In the faithful periods of the Jews God did not manifest a Messiah whom they would crucify. No, this was only done when they turned from Him as in the time of *Isaias* and the following exile. The Messiah must restore justice to his people before his rule. He was to come to a people rebellious and suffering heavy penalties. God's anger must be appeased and all sins of this and other nations remitted.

The sense of sin was not enough to obtain forgiveness. *Leviticus* taught³ them that the shedding of blood was necessary. The son of David, the royal priest⁴ must offer the sacrifice. Thus far it was intelligible. But the priest is to be victim at the same time, and the people comforted with forgiveness.⁵ *Isaias* speaks as distinctly of his humiliation and sufferings as he did of the sublime glory of Messiah. *Isaias* lived just before an era of great national calamity and divine visitation. Hence the time was most appropriate for telling the Jews that the servant of the Lord would offer himself, for them "the just for the unjust"⁶ and thus to fill their hearts with hope. "Thy redeemer is the holy one of Israel."⁷ "Surely he hath borne our infirmities and carried our sorrows—he was wounded

1 For a summary treatment of the question, see J. Payne Smith, "Prophecy a preparation for Christ," preface xvi-xxiii. *Kitto-Encyclop. Art. "Isaiah."*

2 *Isaias* pictures His fourfold office: prophet xli. 4; king xlix, 7; priest liii, 12; victim liii, 7-10.

3 *Levit.* xvi. 4 *Ps.* cx, 4. 5 *Isaias* xl, 1, 2. 6 1 *Peter* iii, 18. 7 *Isaias* xli, 14.

for our iniquities, he was bruised for our sins; the chastisement of our peace was upon him and by his bruises we are healed—by his knowledge shall this my just servant justify many and he shall bear their iniquities.”¹

The universal application of this sacrifice is known best in its accomplishment. “He is the propitiation for our sins, not for our sins only, but also for those of the whole world.”² His death is ascribed to his own people (Ps. xxii and lxix.) when the psalmist looks into the distant future and beholds the sufferings of the despised of men in all their grim particulars.³

The idea of the “Servant of the Lord” in Isaias became the stepping stone for post exilian prophets to introduce the work of Messiah in his image. Aggeus encourages the building of the second temple under Zorobabel (520 B. C.) and promises that its seeming inferiority to the first would be more than compensated by the presence of the *Desired of Nations*.⁴ And the stock from which he will spring is now narrowed to the family of Zorobabel.⁵ Zacharias following the language of Isaias and Jeremias applies the term *zemach*, branch, sprout,⁶ as a proper name of the servant of the Lord. Behold I will bring my servant, the sprout of David,⁷ and he shall build the true temple of the Lord, and uniting in himself the offices of king and priest, he shall have a reign of peace. Further on in his prophecy the great humility of the future king is attested.⁸ He is to be the good shepherd, whom his own people will reject, and who will retain his throne only through his sufferings.⁹ Juda is divided against itself in regard to him, but God will pour grace into their hearts and they shall weep over him whom they have pierced.¹⁰ It was pleasing to Jehovah that the servant of the Lord, the good shepherd whom He speaks of as His close companion, should suffer for his flock. After this event the Lord shall be King over all the earth. “In that day there shall be one Lord and His name shall be one.”¹¹

In Malachy, the last of the Old Testament prophets, the true worship of God among the Gentiles is foretold.¹² The divine “angel

1 Isaias liii, 4-5, 11.

2 1 John ii, 2.

3 Christ himself refers to these predictions, Luke xxiv, 25-26

4 Aggeus ii, 4-10.

5 Aggeus. ii, 24 cf. Jer. xxii, 24-30, where the Messiah is denied to Jechonias as he is to have no posterity.

6 Isaias iv, 2; Jer. xxiii, 5 xxxiii, 15.

7 Zach. iii, 8; vi, 12-13. Orient is the translation given in the Vulgate.

8 Zach. ix, 9.

9 Zach. xiii, 7, cf. Isaias liii, 10.

10 Zach. xii, 10.

11 Zach. xiv. 9.

12 Mal. i, 11.

of the new covenant," the "sun of justice," shall come to the temple,¹ but his precursor shall prepare his way.

With Malachy closed the Palestinian canon and the Old Testament testimony to the coming Messiah. The Davidic period was rich in its details, but the prophetic era was even more minute. Isaías alone affords us abundant particulars for a complete picture of the coming Redeemer and King. The Gospel history can hardly surpass the tale of sorrow which the prophet places as a prelude to the universal reign of Messias.

The characteristics of this personal Messiah are unveiled gradually in successive predictions. This is the reason why in none of the prophets, save Isaías, we find a complete, clear-cut, well-defined portrayal of the Messiah. He is spoken of generally under some *special* characteristic, *best suited to the tenor of the time of prophecy*, to raise the drooping spirits of the Jews and throw their gaze towards the future; and in later times, as these prophetic images were taken collectively or exclusively, the Messianic idea was extended or limited. It might seem that the mutual idea of the servant of the Lord and the royal priest conflicted, but in reality they were simply the completion of each other. This is evident to us who know their fulfilment, but to the Jewish mind of those days it was a much different affair.²

IV.

Four centuries yet remained before the advent of Jesus Christ, and though they are often styled four centuries of silence, we have abundant Palestinian and Alexandrian literature of this epoch from which to glean the idea of a Messiah. The closing of prophecy with Malachy and the institution of the scribes to preserve the sacred books had a detrimental effect on Messianic belief. Besides guarding the text they interpreted it to suit their views. The law was exalted, and to a great extent substituted for the Messiah. Thus the Messias' propitiation for sin was greatly overlooked, as, conscious of their own goodness, the Jews held national deliverance as the acme of hope. They could not imagine a Christ who would suffer for their sins.

During these four hundred years the Jews were subject in turn to the Persians, Greeks and Romans, with only a short respite of one

¹ Mal. iii, 1.

² How paradoxical it must have seemed to the Jews is well stated by Canon Liddon, "Divinity of Our Lord," 88-91.

century of independence. These external influences helped to work the change in belief which we know to have existed from the writings of that time. In the books of Ecclesiasticus, Wisdom, Tobias, Judith and Machabees, written in the Hasmonean and Grecian periods, and received into the canon by the Christian Church, the Davidic covenant is mentioned¹ and the kingdom of Jehovah longed for. Nevertheless they are silent as to the Messiah, though a belief in *One to come* is indicated in Machabees. "The Jews and priests were well pleased that Simon should be their prince and high priest forever, until there arose a trustworthy prophet."²

The Septuagint Greek translation of the Old Testament was completed in the third century B. C., and confirmed the Messianic acceptance of many passages,³ though it sheds no light on the nature of the hope of the time.

The expectation of this period is best voiced in its apocalyptic literature, a product of Essenism. In these books the Messianic hope, though nationalized, shines forth as brightly as in the prophets. Jerusalem is to be exalted through the coming of her divinely sent deliverer. The Sibylline oracles⁴ of the Alexandrian Jews say "God will send from the sun a King who shall cause every land to cease from evil war.—And then shall God raise up a Kingdom forever over all men.—In thee, O Sion, shall He dwell and for thee shall He be an immortal light."

In the book of Enoch the Messiah is made the divine agent of retribution to the wicked after the great trials of the chosen people. "And this Son of Man whom thou hast seen shall raise up kings and mighty men from their beds; and the powerful even from their thrones; and shall unloose the bands of the powerful and break the teeth of sinners."⁵ This book attempts to unite all the Messianic traits found in the prophets in one grand picture of superhuman glory. The Messiah is called the Anointed, the Son of David, and once the Son of God.

The fourth Book of Esdras introduces the Messiah after a period of great woe and desolation, the "Son who shall rebuke the nations for their sins." After reigning four hundred years he and all men will die to rise again in God's kingdom of justice. We cannot but

¹ Eccles. xlvii, 13.

² 1 Mach. xiv, 41.

³ Gen. iii, 15; xlix, 10; Numb. xxiv, 17; Ps. ii; Aggeus ii, 8, etc.

⁴ 130 B. C.

⁵ Enoch xlv. This book is assigned to the second century B. C. by the greatest authorities, though Hilgenfeld, Oehler and others think that parts were written after Christ.

notice the exclusiveness which prevails in the apocalyptic books; the Jews and they alone are to be benefited by Christ's coming.

With the prophets chronological advance meant logical progress in the Messianic idea, but after the close of prophecy with Malachy, Jewish literature betrays a logical retrogression concerning this matter.

The Messianic hope, even in the form of national elevation, was lost to a great extent in the Alexandrian writers of this epoch. Liddon¹ adduces three causes for this: first, the greater attractions of the doctrine of Logos and Sophia for Hellenized populations; second, a diminished interest in the future of Jewish nationality caused by long absence from Palestine; third, a cowardly unwillingness to avow startling religious beliefs in the face of keen heathen critics.

V.

The nature of the Messianic idea in the minds of scholars at the commencement of the Christian era is evident from the Targums of Onkelos and Jonathan Ben Uzziel.² Its popular form is best known from the New Testament. Each class expected the Messiah to accomplish its particular good. Thus some looked for atonement, some for Jewish independence and unlimited empire, others for the union of the tribes. But diverse as this hope was in form, it was nevertheless at this time universal and intense,³ as is evinced by the fact that all Judea went out to hear John the Baptist, wondering if he were the Christ. John proclaimed himself to be only the precursor of the Lamb of God, and consequently only the common people placed full confidence in him.⁴ The Samaritans seemed to have the truest conception of the Messiah and his work.⁵ The Pharisees expected the sudden and glorious coming of the Messiah as their political head, and hence their opposition to the humble Jesus, who assumed to Himself the titles of "Son of David" and "Son of God."⁶

¹ "Divinity of Our Lord," 93.

² For texts and their Messianic interpretation consult Westcott. "Introduction to the study of the Gospels," 124-125.

³ Matt. iii, 5; Luke iii, 15; John i, 19, 20, 41; iv, 25 etc.

⁴ Cf. Matt. xxi, 32; Luke xx, 6.

⁵ John iv, 25, 42.

⁶ *Son of David.* Matt. ix, 27; xv, 22; xx, 30-31; Mark x, 47; Luke xviii, 38; also Matt. i, 20; xxi, 9, 15; Luke i, 27.

Son of God. Christ applied this title to Himself. Matt. xxvi, 64; Mark xiv, 62; John iii, 16, 17, 18; v, 25; ix, 35; x, 36; xi, 4.

Others so addressed Him. Matt. xvi, 16; iv, 3; viii, 29; xiv, 33; xxvi, 63; xxvii, 40, 43, 54; Mark i, 1; iii, 12; xv, 39; Luke iv, 41; xxii, 70; John i, 35, 49; vi, 70; xi, 27; xix, 7; xx, 31.

The Apostles themselves although the constant companions of Our Lord were tainted by this belief till after His resurrection. He explained to them the prophecies relating to Him and His work.¹ Christ told them that He came "to give His life a redemption for many"² and to their minds this seemed cruel and impossible as they imagined He was to restore Israel.³ His disciples tried to urge Him to declare Himself the Messias,⁴ but this title He acquired gradually. Once vindicated however it was attached to His name forever.⁵

The divinity of the Christ was lost sight of in His acute expectation now as a statesman or conquering hero. When Jesus on one occasion publicly asserted His divinity, the Jews attempted to stone Him for blasphemy.⁶ And when Caiphas adjured Him by the Living God to reveal Himself, Christ's answer was His condemnation.⁷ He was rejected because true to the prophetic ideal, and His ignominy and death served only to prove Him the Messias of prophecy. Next to the New Testament writers their contemporaries give us the best idea of the Messianic hope in the time of Christ. Among the Hellenistic Jews the anticipation of a personal Messias had now almost disappeared and peaceful reunion of the tribes in their own territory became their hearts' desire. This is the fond hope of Philo who refers to a personal deliverer in but a single passage to which no importance can be attached.⁸ Josephus does not even cherish the hope of national deliverance. Wishing to keep the favor of Rome, he does not manifest any interest in a Messias. Nevertheless he is forced to record as the cause of all Jewish uprisings against Rome in his time, the state of Jewish anticipation, which looked for a ruler of their own.⁹

The hope of the Jews at this time was well known to be the whole Roman Empire. The Sibylline oracles made popular in Rome caused a general anticipation of a golden age arising in the East. Tacitus and Suetonius¹⁰ testify to the then universal sentiment that from Judea was to proceed the government of the world.¹¹

1 Luke xxiv, 46. 2 Matt. xx, 28. 3 Luke xxiv, 21; Acts i, 6. 4 John ii, 23-24.

5 Acts ix, 22; ii, 36 etc.

6 John x, 36-39.

7 Matt. xxvi, 63-64.

8 Nonnulli etiam, nemine persequente nisi suoapte metu, terga erga hostes vulneribus opportuna convertent ita ut omnes viritum interfecti cadant; egredietur homo, inquit oraculum (Num. xxiv, 7) qui bellando imperitandoque multas ac magnas gentes subjugabat, Deo Sanctis auxilium congruum subministrante. De Præmiliis et Poenis. Opera (Edit. Mangey London, 1742.) Tom. ii. p. 423, l. 26 seq.

9 De Bell. Jud. vi, 5-4, cf. also Antiq. xx, 5, 1. De Bell. Jud. ii, 13, 4, 5; iv, 5, 2.

10 "Pluribus persuasio inerat, antiquis sacerdotum litteris contineri, eo ipso tempore fore ut valesceret Oriens profectique Judea rerum potirentur." Tacitus. Hist. v, 13.

"Percrebruerat Oriente toto vetus et constans opinio esse in fatiis ut eo tempore Judea profecti rerum potirentur. Id de Imperatore Romano quantum eventu postea prædictum paruit, Judæi ad se trahentes, rebellarunt." Suetonius T. Fl. Vesp. 4.

11 See Calmet App. vol. lii. frag. 332.

The destruction of Jerusalem did not dispel these hopes of the Jews. They still awaited a deliverer, and in the fever of their excitement they were willing to follow anyone, who announced his Messianic mission. The historic revolt of the false Messias, Bar Chochba, in the beginning of the second century, resulted in the slaughter of six hundred thousand Jews, but even this did not put a damper on their hope, for in their subsequent dispersion they have followed at various times no less than twenty-four false Messias.¹ They longed for an *avenger* and this craving shaped their Messianic hope.

The Christians having united all the prophecies in Jesus, the Jews found themselves in a quandary, as to them the Messias was to be a glorious conqueror restoring Israel. A tone of sorrowful disappointment pervades the Mishna and Gemara. The idea of a suffering Messias was repugnant to their biased view; and only after the seventh century did the influence of the Babylonian Gemara help to spread the doctrine of a twofold Messias, and thus attempt to solve the difficulty. The glorious Messias, Ben David, was to be preceded by the suffering Messias, Ben Joseph, and to the latter they referred all the prophecies which spoke of the sorrows of the servant of the Lord. But here again the Jews were in a predicament. The early Targums referred to the glorious Messias, Ben David, many of the passages, which the later Jews would predict of Ben Joseph. Finding their position untenable they fell back upon the opinion that such passages as Isaias liii, Zach. xi-xiii, Ps. xxii were to be understood of some unknown persecuted servant of God. Thus Jewish sentiment has resolved itself into two channels. It has either reverted to the low standard of mere worldly expectation, "which looks for no humiliation in a divine Messias, but only a career of unalloyed glory," or else it has entirely collapsed in a disappointment and despair which forbid any and all speculation of a Messias. The present handful of Orthodox Jews alone await a personal Messias. The reformed Jews, in their meeting at Leipsic, 1869, abandoned the idea; and the middle party in their church, identify the Messianic time with the end of the world.

The hope for a Messias as recorded in the Bible cannot be explained on purely natural grounds. It positively supposes revelation. The Jews were continually looking for a political restorer, whereas their prophecies on the other hand show us the Messias not only as

¹ For a concise and brief account of the false Christs, see McClintock and Strong. *Ency.* vol. 142 seq.

divine ruler, but also as priest, prophet and man of sorrow, who should make no distinction between Jew and Gentile, a thought which was averse to all *natural* Jewish sentiment. The Messianic idea was founded on a revelation, and through later revelations it acquired its full development.

We have traced the trend of the Jewish mind through five succeeding epochs and our conclusion is that of Christianity. That the Messiah has come cannot be gainsaid, when we consider that all vestige of authority and even tribal unity has passed from Juda; the seventy weeks of Daniel have elapsed; the sacrifice and oblation have ceased; the second temple has been long since a thing of the past. The work attributed to Messiah in Dan. ix, 24-27 and throughout Isaiah has been accomplished. In Jesus Christ as the soul of the world's history, do all the prophecies find fulfillment. He was born of a virgin at Bethlehem. He was a prophet. He was a king, though His kingdom was not of this world. He appeared in the second temple. He worked the most astounding miracles and thereby established the divinity He claimed to possess. He united Jew and Gentile in His Church. He suffered and died to redeem mankind. The very circumstances of His passion fulfilled every minute prediction of prophecy. He rose from the dead and gave His mission of salvation to the Apostles, who in His name have brought the world to recognize Jesus as the Christ, the Redeemer, the Son of the Living God.

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ECCLESIASTICAL STUDENTS IN VACATION.

THERE can be no question as to the necessity of vacations for the boy or youth who, during nine or ten months in succession, applies himself to the scholastic duties of our regular seminary life. An interruption, during the hot season, of the routine studies and of that severer discipline which is otherwise essential to form men who are to be ready hereafter for every sacrifice of self-will through a sense of duty, of natural affection for the sake of pastoral charity, of comfort, even of health and life when there is question of saving souls, a temporary relaxation from the strain implied in this preparatory work for the actual life of the priestly mission has its wholesome results. It is the rest of the soldier after drill time. Perhaps in the combat later on there will be no rest, because it is then a question not of gathering strength for the fight, but of gaining the victory at the cost of life. The man of the world seeks repose after work and it is lawful for him if he does not seek it apart from God. With the priest the legitimacy of seeking rest depends on the state of things around him. When people are dying of pestilence or fever, then repose, short of that which necessity forces from him amid zealous endeavors to aid the sick, is a crime. Like the soldier in battle, he is pledged to fight unto death or bear the stigma of a deserter. This character of the priestly life, implying an exceptional devotion to duty, gives us at the same time a cue to the meaning of vacation for him who aspires to the sacred ministry. For the collegian vacation means a very different thing from that of the ecclesiastical student. The latter is not supposed to mingle with the world in the ordinary sense. His very name, cleric, is derived from a word which must remind him of the separation from men of one who has chosen the portion of the Lord. In this he is like the Levitic race of old, the one tribe which owned no secular possession in the promised land, and to which even the lawful diversions and pleasures of other children of God were not a free choice. Nor does the ecclesiastical code of discipline, in tracing the course of students for the sacred ministry, fail to make provision for vacations, and suggest means which enable the Bishop and the superiors of seminaries to protect their charge from the allurements and contaminations of secular life. St. Charles Borromeo in his excellent "*Institutiones ad Seminarii Regimen pertinentes*"¹ desires that a

1 Aetor. Pars v, Cap. vii De Vacationibus.

separate house in the country be secured by the diocesan authorities where the students of the seminary might sojourn during the long summer vacations and enjoy change of scene and occupation. This plan has been carried out generally in Catholic countries of Europe, also in Canada and with some religious communities in the United States. The last Council of Baltimore¹ adverts to the fact that a similar provision is desirable for our seminaries, but recognizes the difficulties which are in the way of carrying out a system of clerical education altogether separated from secular life.

To avert in some way the danger to which the young student is exposed by indiscriminate converse outside of the seminary, where the restraining influence of well regulated discipline and community exercises are absent, the Fathers of the Council of Baltimore wish that the superiors, "on the approach of the vacations, carefully instruct the seminarians how they are to conduct themselves in all modesty and religious demeanor among their relatives and friends; what dangers they are to shun in order that they might keep themselves intact from the spirit of worldliness; how they are to occupy their time amid useful recreation, shunning idleness, which gives birth to so many vices; what exercises of piety they are to practice daily."²

How wisely pertinent these precautions are will be acknowledged by any observant person who has an adequate comprehension of what the clerical state demands from those who profess it. Frivolity, pardonable in a youth of the world, is disgusting in a seminarian; and he who by his indiscreet conduct draws on himself the censure of those who respect him simply for his supposed aspiration to a nobler life than that which seeks the gratification of self, is guilty of profanation not only in himself but against his cloth. The folly of a seminarian reflects on the seminary, on the clergy, and, in many cases, on the Church, whose spotless robe he wantonly soils. But the youth is not always to blame. Weakness, imprudence, sin—all are compatible with high aspirations and with a true vocation to the priesthood. The Church neither requires nor guarantees for

¹ Conc. Plen. Balt. iii, Lib. v, 177.

² Ne alumni clerici, ubi villae nondum institutae sunt, vacationum tempore, illum rectae institutionis fructum amittant, quem non sine magno suo et suorum moderatorum praeceptorumque labore acquisierunt, superiores accedente feriarum tempore sedulo eos instruant, qua ratione in omni modestia et sanctitate debeant inter consanguineos et concives versari; quae pericula fugere, ut immaculos se custodiant ab hoc saeculo; quali occupatione animi recreationes temperare, ne otio torpeant, ex quo tot enascuntur vitia; quibus demum exercitiis pietatis quotidie incumbere, ut clementissimus Deus feriarum tempus benedicere dignetur, etc.—Conc. Plen. Balt. iii, l. c.

the candidates of her sacred ministry a freedom from passions or the gift of impeccability. Judas must have had a true vocation, as the call came directly from our Lord, yet in the priesthood he found his path to hell. For that reason our ecclesiastical legislation provides certain safeguards which we can neither forget nor belittle if we wish to save ourselves from the ignominy of disgraceful conduct by those who wear the garments of the cleric. St. Charles would not permit his students to remain with their friends at home without requiring from the clergy in whose district they lived a faithful account of how they deported themselves. For this purpose he sent a letter to all the pastors of his diocese, in which he pointed out that they were to keep careful guard over the young hope of the Apostolic College, informing themselves of their conduct in the church, in public and at home. And to leave no doubt as to the care in detail which he wished them to exercise he gave them a formula in which he proposed certain questions about the students under their charge. We give below a copy of this letter.¹ In it it will be observed that the report required by the Bishop from a parish-priest regarding a student on his vacation at home extends even to visits of a few days, and that it makes the duty of vigilance incumbent upon the pastor to that extent that the latter has to inform himself of the life of the student.

The Fathers of the Council of Baltimore did not think the rules laid down by St. Charles for his day impracticable in our own times.

¹Reverende Paroche.

Cum hoc tempore, ut valetudinis ratio postulat, dilectis in Christo nostri Seminarii clericis ad suos lares redeundi facultatem fecerimus, ut ingenii corporisque vires, assiduis studiorum laboribus defatigatas per dies aliquos reficiant, instaurent (sed ita tamen, ut relaxatio ecclesiasticam disciplinam redoleat) quo vegetiores ad intermissa literarum studia revertantur: N. N. . . ejusdem Seminarii alumnum istuc proficiscentem his tibi literis commendamus; atque jubemus, ut quamdiu istic morabitur, ejus totam vivendi rationem diligenter observes, atque haec praecipue:

An quotidie, mane et vesperi orationi vacet.

An singulis quindecim diebus peccata sua probato sacerdote confiteatur, sanctissimamque Eucharistiam sumat.

An diebus festis Missae conventuali, reliquisque officiis in ecclesia tua superpelliceo indutus religiose intersit, inserviatque.

An ordinum, quibus est initiatus, functiones frequenter exerceat.

An doctrinam Christianam in ecclesia tua horis statutis doceat singulis diebus festis.

An clericali vestitu talari decenter utatur.

An cum laicis et praesertim mulieribus versetur.

Haec et si quae sunt alia, a te quam diligentissime animadverti volumus.

Ubi vero redeundi tempus advenerit, tu literis sigillo tuo munitis . . . quidnam in singulis dictis capitibus, aut alia in re excessus vel defectus extiterit (super quo conscientiam tuam oneramus) sigillatim nobis cumulatissime significabis.

Illud te admonemus, hoc nobis ita cordi esse, ut si unquam alias, hoc tempore imprimis a te praestari diligentissime velimus.--*Dat. Med.*

They must have felt how much harm could be done by the untutored freedom of young students who, in the brief time of relaxation, might lose the benefit of their previous careful training amid the restrictions of the seminary. Hence, we find the Bishops enlarge upon this point in the last synod. "We ordain that pastors keep constant watch upon the life and manners of seminarists living in their respective parishes, so that they may be able to give full report of their conduct." The Pastor is to employ them, as far as possible, in the service of the sanctuary, "*in ministeriis ad divini cultus honorem ecclesiarumque decentiam et ornatum pertinentibus.*"¹ They are to employ some time in teaching the catechism to children or in carrying out some other good works, which belong to the parochial charge and which the pastor may assign them. "*Ut jam incipiant apostolico muneri quodammodo proludere caritatis et zeli operibus sese exercendo, atque clericalis vitae officiis assuescant, parochus eosdem adhibeat in operibus ministerii quae ipsis competunt, in tradendis scilicet puerulis christianae fidei elementis, etc.*"

Such offices performed by a seminarist gradually introduce him into the pastoral field of duty; he learns to feel responsibility; a love of souls, and a care of the holy place are naturally engendered by the daily occupation about the sanctuary. It will keep him from those frivolities or from that worse, that idle apathy which vacation holds out to the student who ceases to be influenced by the home-circle where he has come to be looked upon as a privileged member because of his superior calling. And the work of zeal and charity at this time, and attention to serious things, even amid the freedom from the restraint of discipline and rules, are the more necessary to our American students, because they, for the most part, have entered the seminary at an age when their character is formed and they have already tasted of the world. The Council of Baltimore speaks of the advantage of preparatory seminaries where boys are directed from the early age of twelve to pursue exclusively the high ideal of the priestly state. But they are hardly anywhere to be found as yet, except among the religious orders of this country. As a consequence our students, who attain their sixteenth and seventeenth year before they pass into the diocesan seminary, are often imbued with thoughts and feelings wholly estranged from their true vocation, and this quite unconsciously to themselves. When they go out from the seminary they meet the old friends and associates;

¹ L. c. n. 177.

they realize less the restraints of their position than its privileges, and that can only injure their souls by engendering a self conceit for which youth is ever prepared. Often, too, half-healed wounds are reopened by contact with the old poison which God's providence and the kind hand of a spiritual physician had removed, for the boy who is left in the world to the age of ripe youth rarely escapes its tainting influence when he has as yet neither the caution nor the strength of will to defend himself against it.

All this may be foreseen and warned against by the superiors of the seminary. Students, too, in most cases, start out with a good will and sincere desire to make their calling respected by their conduct. They are bidden by the rules of the Council to present themselves on the first day of their vacation to their pastor and to place themselves under his direction and care. "*Ipsi juvenes statim ab initio parochi se sistant ejusque directioni et curae se subjiciant.*"¹

But it rests with the pastor to facilitate or frustrate the designs of the Church in this matter. He has to encourage the boy, make him aware that he will keep a kindly but vigilant eye upon his actions and direct him in some definite way to become a useful minister and assistant to himself. What benefit might not a priest himself derive from the companionship on his sick calls, or in his instructions, of a devout seminarist; what refreshing of heart's memories in edifying reading or in the study of the ceremonies and other useful matter concerning our ministry which is so easily forgotten?

In any case, the duties of the pastor toward the clerical students in his parish are plainly marked in the legislation of our last Council, and there is no reason why these laws should be looked on as superfluous or impracticable. At the end of the vacations he is *bound in conscience* to inform the Bishop or superior of the seminary, if the Bishop so wishes it, concerning the manner in which the student spent his vacation, how often he frequented the sacraments and in what manner he conducted himself exteriorly. And if the student happen to have been, for some time, away from the parish and under another's care, the pastor is, nevertheless, to seek all possible information from others so as to make himself wholly responsible and to render a complete report concerning his charge.²

¹ Concil. Balt. Plen. iii, l. c.

² *Finitis vacationibus, parochus, gravata ejus conscientia, tenetur clausis literis Episcopum aut seminarii superiorem, si Episcopus voluerit, informare de moribus alumnorum, de eorum vivendi ratione, de frequentatione sacramentorum et assiduitate in aliis functionibus sacris, etc. Hoc testimonium illius parochi esse debet cujus directioni et vigilantiae alumni subjecti erant; quod si is aliorum sacerdotum informationi indigeat, ut certa ad Episcopum vel seminarii superiorem referre valeat, eas necessario requirat.* Conc. Balt. Plen. iii, l. c.

OUR PAROCHIAL SCHOOL-SYSTEM.

It is not my intention to descant upon school matters in a general sense, or to refurbish the standard arguments wherewith we insist upon our Catholic rights and their justification. My object is rather to examine the elements which go to build up to its requisite stature and robustness the professional management of our schools.

That the formation of a body of teachers and a thoroughly systematized school curriculum with due regard to modern methods, successful applications, and all-sided ability, such as to invite favorable comparison with any other in existence, were the desire and aim of the Fathers of the late Baltimore Council, is strikingly evident from a mere glance at the many wise and provisional decrees urgently worded and severely insisted upon amid unanimous *placets* and endorsed by the *definiens subscripsi* of every Bishop and Procurator Bishop at that great gathering.

The very first decree cuts off all discussion as to utility or advisability, and leaves no *rector missionarius* any choice in this matter of schools without exposing him to serious inconveniences. It plainly declared and decreed that :

“Prope unamquamque ecclesiam ubi nondum existit, scholam parochialem intra duos annos erigendam et in *perpetuum* sustentandam.” Exemption of any sort from this decree was only to be granted after due deliberation by the Bishop concerning the serious and weighty reasons which might call for procrastination in the matter of putting up a school building. Moreover, it was to be a school, not a building only, and lest any priest should be slow about the fulfillment of this decree, the Council passed another decree, penal in wording and doubly so in execution ; viz. :

“Sacerdotem qui intra hoc tempus erectionem vel sustentationem scholae gravi sua negligentia impediat, vel post repetitas episcopi admonitiones non curet, mereri remotionem ab illa ecclesia.” We see here that a pastor may be removed from his parish *ad nutum episcopi* if he does not push matters to carry out the above mentioned decree, a removal which would be the very reverse of the old *amoveatur ut promoveatur*.

Next follows a decree against the negligence of parents. It is less stringent in its penal character than the sentence which applies to the clergy. The laity are to be induced by efficacious and prudent means to aid in the erection and maintenance of a Catholic school. In exceptional cases the Bishop may allow parents to send

their children to the schools, or he may designate certain schools as Catholic apart from the parochial schools.

But what is mainly to our present purpose in the decrees of the late Council upon this subject is that the S. Congregation insisted that we should have good and efficient schools, "not inferior to the public schools."

Here, then, are the leading points requiring the attention of the clergy in carrying out the provisions of the Baltimore legislation.

1. There are to be schools in every parish.
2. These schools are to be in no way inferior to the public schools.
3. Pastor, people and teachers are to combine as equally interested in the education of the young, which implies the salvation of their souls and the honor of our holy religion. The pastor takes the initiative, the parent generously supports his efforts to secure the locality and appointments for the school, and well qualified teachers who become, later on, the mainstay and guardians of the education imparted.

There can be no doubt that the decrees of the Council, so far as their observance depended on the clergy, were taken to heart, not *propter timorem remotionis*, but because they realized the duty of the hour and the importance of the matter when once brought before them. An evidence of this lies in the fact that parochial schools have sprung up within a very short time all over the land. Indeed we doubt whether remissness in this respect has caused the removal of any pastor throughout the United States, whilst in not a few cases the enthusiasm seems to have gone to some extreme in the effort to outrival the public system.

The laity, too, were quick to recognize the advantages of a religious education, which trains the young heart to virtue, besides instructing the mind in secular and useful knowledge. The magnificent schools which dot our large cities, even in comparatively poor parishes, bear witness to the generosity and intelligence of our people in regard to a true and all sided education.

In the equipping of the schoolroom some stress must be laid on the matter of desks, charts, globes and the manifold appointments and contrivances which modern genius has placed at the disposal of the teacher and pupils. But by far the most important feature in the school-life is the professional efficiency of the teacher. The Council has very plain words on the subject :

"Whereas," says Decree 203, "the standing and growth of our schools chiefly depends upon the ability of the teachers, care must

be taken to place our schools in charge of good and competent teachers only. We therefore enact and command that no one shall hereafter be admitted to the office of teacher in a parochial school unless he have proved himself by previous examination able and fit.

“ Therefore, within a year from the promulgation of this Council, Bishops shall appoint one or more priests, conversant with school matters, to constitute a ‘Diocesan Committee of Examination.’ Their appointment shall last until it be revoked, and those selected for the office shall solemnly promise the Bishop to fulfill their office to the best of their ability according to the rule laid down for the purpose of the examination. It shall be the duty of this committee to examine all teachers, whether religious of any congregation in the diocese, or seculars who wish to teach in the parochial schools in the future, and give them, if found fitting, a diploma without which no priest is authorized to permit a person to teach in his schools unless they have held the position of teachers previously to the assembling of the Council. The diploma will be valid for five years and in any diocese. After the lapse of this time another examination will be required of the teachers. To those who fail in either of these examinations, no diplomas shall be given, but they shall apply again at the end of a year. This examination will take place annually, for communities and congregations of the diocese in such houses and on such days as shall be determined by agreement between the examiners and the superiors of said communities or congregations ; for seculars the time and place shall be designated by the examiners. The subject matter and questions for the written examination will be prepared co-jointly by the committee and given to those who are to be examined on the day appointed either by one of the committee or any other priest deputed by the chairman. The questions are to be retained under cover, sealed by the chairman, and which is to be opened in presence of those who are to be examined. They shall hand in their answers and explanations in presence of the committee or its deputy. The written examinations having been read and scrutinized, an oral examination is to follow as soon as possible afterwards. Before adjournment the examiners shall make up three lists for each one examined and passed satisfactorily. The first will be given to the superiors of the congregations or communities represented by the candidates for examination ; or in the case of seculars to the candidates themselves. The second list is retained by the chairman, and a third one is sent to the Diocesan Chancellor.”

The decrees are clear and precise. Would that they were carried out *verbis et spiritu*. No one can properly and reasonably object to the examinations for so responsible a duty as the teaching of Catholic children. We cannot as a body jeopardize the honor and respect due to our profession as the fosterers of true education by allowing weaklings, fresh from doll-dandling, to enter the school room and assume the ferule of a pedagogue, as is sometimes the case where there is no responsible supervision. It has a special irony in it when on occasions the sharp quick wits and the sharp eyes of public rivals are given an opportunity to see in the spelling, in the bad grammar and in the general lack of varied information an evidence of the magisterial shortage. What boots the pastor's *ipse dixit* of a teacher's capacity when the advanced scholars from under the trained masterhand of the neighboring public school, who have come to supply the greater need of religious instruction, discover the "breaks" and deficiencies of the Catholic teacher. Such educators do harm, for which they themselves may not be responsible, but which affects our school system all the same. Either they have not passed the examination because the decrees were permitted to remain a dead letter in the diocese, or because the examiners were of too easy-going a character, so as to let the meshes of the law out to a gross size, or, as is most likely the fact in most cases where we have deficiency, there was actually a lack of good teaching material at the command of the Bishop which did away with competition, and, hence, with the necessity of examination.

The important question raised by the consideration of such actual deficiencies is, will or can this state of things be altered? If not, then our schools, except in large cities, where talent and competition must mass talent and ability, will be likely to remain in an inferior condition. In the country our schools are, to a great extent, taught by girls educated and graduated in the public schools. These, it is fair to suppose, under the legislation of the Council calling for parochial schools, will by degrees drop from the ranks. The very attitude of Catholics toward the public school system, which is unsatisfactory to them as a rule, must bring about the eventual abandonment of the primary and normal schools on their part. Who will take the place of these teachers? The religious of the teaching orders will hardly do so, except in the case of the larger parishes, because they are obliged to observe a community life which requires a certain number in each place, whereas many a

poor mission can barely support a school with but a single modestly salaried teacher. Moreover, our sisterhoods labor, as a rule, under considerable difficulties in the way of supplying teachers. Many of them find it necessary to recruit their ranks by seeking postulants abroad. Vocations are a variable quantity, and if we were to look to this contingency for a supply of teachers for the new schools that are every year being established in this fast-growing community we should probably fall behind very considerably. I take one of our Eastern dioceses and find that there are in it thirteen religious communities of women. Eleven of these are composed mostly of nuns of foreign birth, to whom the English language is an acquired knowledge. If the teachers for our diocesan schools must, somehow or other, come from these nurseries of Catholic educators, it stands to reason that whatever value we may set on our religious orders as helps to the cause of religion, they cannot, for a long time to come, hope to compete with the public schools in the matter of technique and science. Besides, there exists in the system of transfer, as it obtains among our religious communities, a decided hindrance to efficiency in regard to thorough school-work. Our superiors may remove and replace teachers at any moment and in any way that seems proper to them. No doubt there are necessities for this and great advantages to the individual or to certain portions of the community, but it is decidedly detrimental to the cause of systematic training as required in our schools, which are to compete with the State schools, to have a teacher removed at a time when perhaps her continuous activity in the same direction is most essential to the well-being of her school. Yet she has no voice whatever in the matter of her stay or her removal, and it is frequently the judgment of a superior far distant from the scene of action which determines the position of a religious teacher.

The difficulties which we have merely indicated as causing a probable halt in the progress towards establishing parochial schools "*publicis haud inferiores*" may be to some extent removed by the establishment of Catholic normal schools. This is what the Council in its decree 205 says upon the subject :

"In order that there might always be on hand a sufficient number of Catholic teachers every one well prepared for this sacred and sublime office of educating youth, we advise the Bishops, whose business it is, either personally or through the authority of the Sacred Congregation to confer with the superiors of the religious communi-

ties dedicated to the duty of teaching, and so far as possible to establish so-called normal schools in houses suited for the purpose, where such are necessary and not yet established, where young persons may be taught under expert and apt teachers the arts and sciences, the methods of pedagogy and other useful matter pertaining to the management of a school."

If such schools have been anywhere established it would be well and assuring to many of us to know of their existence and working. In regard to the possibility of frequent change in the position of the religious who teach, some of the orders are so constituted as to exempt them from the harm which such moves usually inflict upon a well conducted school. The communities which are wholly diocesan can, and are likely to, preserve a good system of teaching intact. With regard to other religious bodies, any one of whose members may be in one part of the country to-day and a thousand or more miles away before the school-term expires, we see only one remedy by which they can be rendered safely efficient as teachers in a missionary country like ours. We priests are obliged to take an oath before ordination to serve perpetually the missions within our diocesan limits. Only the S. Congregation through the Ordinary can dispense from this obligation. Would not a similar restriction effect much good in the case of our religious, without in any way limiting their power for good or restraining their perfect liberty in procuring the salvation of souls? The country parishes will always suffer most if some such precaution is not adopted to secure a consistent and continuous teaching method for our Catholic schools. However valuable the foreign sisterhoods may prove in other respects it is futile to place them in competition with American born and public school-trained teachers. This, it seems to us, requires separate and careful attention just now if we are to have parochial schools *haud inferiores publicis*.

J. PRICE.

CONFERENCES.

ABSOLUTION OF CASES RESERVED TO THE SOVEREIGN PONTIFF.

The Congregation of the S. Office has recently laid down some rules to be observed in regard to *Casus Reservati Summo Pontifici* when the Penitent is unable to go personally to Rome.

I. Regarding persons who are *not* "in articulo mortis."

a. A Confessor not enjoying special faculties for such a case may not absolve if the absolution can be deferred without causing grave scandal or infamy to the penitent.

b. In case the absolution can not be deferred without danger of bringing scandal or infamy upon the penitent, the Confessor can absolve under the condition that recourse be had to the Holy See *within a month*. If this be neglected the censure revives and remains in force after the lapse of the specified time.

c. This obligation of having recourse to the Holy See affects all who are legitimately prevented from going in person to Rome, even if the impediment be perpetual.

d. There is no distinction in the class of censures which are thus revived (after absolution) through neglect of applying to Rome within a month. It applies equally to censures *simply* reserved and to those reserved *speciali modo*.

II. Regarding persons who have been absolved "*in articulo mortis*."

a. Any confessor may absolve a person in *articulo mortis* from all censures whatever.

b. In case of restoration to health the obligation of having recourse to Rome revives under pain of incurring the censure provided the latter is a case *speciali modo* reserved.

The difference therefore between the first and second class of persons absolved from reserved cases by reason of necessity (scandal and infamy, or imminent death), is that the former must apply to the Holy See *in any case*, the latter *only in case of censures specially reserved* to the Holy See.

CASE OF CONSCIENCE CONCERNING BAPTISM.

N. says to his confessor: "Father, I have for years been troubled about the validity of my oldest daughter's baptism. Immediately after her birth

the midwife brought her to me in great haste and said: 'Mr. N. quickly baptize her, for I don't think she will continue to live.' I took the child in my arm, seized a pitcher of water and pronounced the words, 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.' When about to pour the water, whilst saying these words, I found that I had the baby on my right arm which prevented me from handling the water pitcher. I therefore changed the position of the child, took the pitcher in my right hand, and, without repeating the form of baptism, poured the water upon her head.

"Later on, when the child got well, we took her to the church. I told the priest in charge that she had received private baptism, repeating in his presence the form and action, as required in such cases, but not mentioning anything of the delay which had occurred in changing the position of the child from one arm to the other, by which the pronouncing of the words of baptism and the act of pouring the water were separately performed although intended to be one action. He was satisfied that the baptism had been administered and did not repeat it.

"My daughter is now a married woman. She was confirmed, received her first holy communion, etc., as though there never had been any doubt about her being properly baptized. Recently I have had tormenting scruples about the matter. The change of the child from one arm to the other was accomplished as quickly as possible under the circumstances. *Is my daughter baptized? And if not what is to be done in regard to the Sacrament of Confirmation?*"

Answer. It may be safely asserted that the baptism as administered in the above case was valid. There are indeed theologians who with Cajetan (Opusc. I, Tr. 26,) would not admit the unconditional validity of certain sacraments (such as Baptism, Confirmation and Extreme Unction) whenever any actual interruption has taken place between the pronouncing of the form and the act to which it refers. But the great majority of reputable authors are on the side of Suarez, Lugo, Ballerini, Kenrick and others who require simply a *moral* (not a physical) union between matter and form for the valid administration of the Sacraments, except in the case of the Holy Eucharist where a *physical* union is necessary, since the words *hoc* and *hic* can only be applied to matter actually present at the time of consecration. To quote only Ballerini in his recently published *Opus Morale*, where he sums up the teaching of Catholic theologians on this point in the following words: "Censent ergo communiter Doctores validum esse sacramentum, si moraliter uniantur: *ad quod sufficit, si ablutio v. gr. fiat immediate post prolatam formam.*" (Opus Theol. Magn. Vol. IV, Tr. X., Cap. I, 7.)

Although it is difficult to assign a definite space of time to elapse before this moral union of form and matter would cease, the com-

mon estimate allows without scruple any interval less than that consumed by the recitation of the Lord's prayer. "Moralis illa conjunctio" says Kenrick "videtur adesse quando quis verbis prolatis statim abluit, uti in more est Baptistis; vel ablutione facta animo baptizandi statim profert verba. E contra nihil perficitur si quis magno temporis intervallo vel unius Orationis Dominicae mora verba ab ablutione separet." (Theol. Moral. Tr. XIV, cap I, 4.)

A good argument for the validity of a Baptism of this kind may be drawn from the fact that the Ritual allows the application of a single form to be pronounced over a number of persons on whom baptism is conferred in case of imminent danger of death. "Si vero periculum mortis immineat tempusque non suppetat ut singuli separatim baptizentur; poterit minister singulorum capitibus aquam infundens omnes simul baptizare dicendo: "Ego vos baptizo in Nomine Patris, et Filii, et Spiritus Sancti." The Apostles seem to have made use of a similar privilege; and in these cases some time must have elapsed between the form and the application of the matter to some of the catechumens.

As for the Sacrament of Confirmation it would have to be repeated absolutely or conditionally if Baptism had been either absolutely or conditionally supplied. In the present case there is no question of its repetition, the Baptism having been valid.

IS THE DECREE "DE MATRIMONIO NON PRAESUMENDO" RETROACTIVE?

Qu. Does the recent Decree of the Holy See "De matrimonio non praesumendo" which abrogates all contrary laws, apply also to instances of the past? Here is a practical case: M. a Catholic woman was married some time ago by a Baptist minister because, as I understood from her, the priest refused to bless the marriage on the ground of a previous engagement on her part which constituted a *matrimonium praesumptum*. The young man to whom she was first engaged is still unmarried but may wish to marry at any time. Is he free by reason of the retroactive force of the late Decree and can the woman be absolved from censure and considered as legitimately married?

Answer.—The Decree "de non praesumendo matrimonio" can hardly be said to have retroactive force in the sense that a marriage previously valid or invalid, would become the contrary by reason of the pontifical document. Nevertheless in the above-mentioned case it is clear that the young man is free to marry despite his previous engagement, annulled by the subsequent marriage to another, of the woman who had had his promise. She too is validly married if there

be a mutual consent to that effect, with her present husband. It is taken for granted, of course, that there was not in what is here called *matrimonium praesumptum* the express mutual consent *in foro interno* to contract marriage, for in that case there would be no longer question of a marriage *presumed* merely but of an *actual* marriage which cannot be annulled. Both parties are *at present* in the state to which the exemption of the Pontiff applies, that is to say they are free to avail themselves of the privilege always open to them so long as they were not actually married *i. e.* without requiring the evidence of the *matrimonium praesumptum*.

In places where the impediment of clandestinity obtains the law holds that presumptive marriage binds *in foro externo et judiciali*, quia in foro conscientiae sive coram Deo, judicatur secundum rei veritatem, id est, utrum revera affectu maritali, seu animo contrahendi matrimonium, an vero affectu fornicario tantum coiverint; ecclesia enim non potest facere ut sine consensu sit verum matrimonium. "Hodie" remarks P. Aertny upon this subject "in nostris regionibus vix unquam eveniet copulam fieri affectu maritali." (Theol. Mor. Tom ii, Lib. vi, Tr. viii, 621.)

The thing therefore to do in the above case is to relieve the parties concerned from any false impression as to their condition, salva prudentia.

We expect P. Sabetti to treat this subject more at length at an early date in the ECCLESIASTICAL REVIEW.

COMMUNICATION WITH THE PROPAGANDA IN WRITING.

Under date Jan. 5, 1892, the Apostolic Nuncio at Munich published the following letter to the Bishops within his delegation at the request of the Card. Secretary of State:

"Ad nonnulla evitanda incommoda, quae hisce temporibus evenerunt, Emmus Cardinalis a Secretis Status mihi in mandatis dedit nomine Sanctitatis Suae, ut Excellentiae Tuae Reverendissimae sicut et aliis Ordinariis in Germania significarem, quod *Si quae gratiae seu dispensationes a Sacris Congregationibus Romanis vel al aliis Ecclesiasticis Institutis impetrandae sint, eadem non per telegraphum, sed in scriptis petantur.*"

Subsequently Mgr. Persico in a letter of Feb. 1, calls attention of all the Bishops to the custom of presenting writings intended for the Propaganda, in *Latin, French or Italian*, and that they should be addressed to the Cardinal Prefect and not to the Secretary of the Propaganda. Dispatches by telegraph or cable will not be recognized officially in the case of dispensations or favors asked. Whenever necessity urges immediate action the Ordinary shall have to decide unless the right of *epieikeia* does obtain sanctioning an exception to a general law.

ANALECTA.

DE ELECTIONE EPISCOPORUM

IN STATIBUS FOEDERATIS AMERICAE SEPTENT.

Epistola Card. Praefecti S. C. de Prop. Fide.

Illme et Rme Domine,

Benignissimo divinae providentiae consilio referri profecto debet quod in nobilissima Statum Foederatorum Republica, quam omni humanitate et cultu adeo florere conspicimus, ita Catholicum nomen constiterit et vigeat ut jam plurimum in se civium et extraneorum animos intentos fecerit et majora videatur Ecclesiae Dei in futura portendere incrementa. Quapropter cum primum Summi Pontificis benevolentia praersse me voluit huic S. Consilio Christianae Fidei Propagandae eo spectari ut potissima curam ac sollicitudinem in istam juventutem Ecclesiae sobolem converterem, quo plurimum quod dat spei felicitis rerum eventus sustentarent.

Id autem eo alacriori animo mihi praestandum suscipio, quod novi quam vehementi studio in idem ferantur illustres istius ditionis Antistites, et quam solerti opera videm adlaborent Catholicae in suis regionibus fidei et tuendae et amplificandae. Haec autem sollicitudo, quam communem cum istis episcopis habeo, expostulat ut vigilem eorum mentem revocem ad quemdam isthic invalescentem in episcoporum electione morem, cui opportunis remediis mature est occurrendum.

Quaenam sit gravissima hac de re Apostolicae Sedis mens litteris declaratum est datis die quarto superioris mensis Julii a Card. Rampolla, Summi Pontificis nomine, ad Eminentissimum Archiepiscopum Baltimoremsem. Cum enim tunc temporis inanes rumores spargi in vulgus cepissent de Catholicae Hierarchiae in Statibus Foederatis ratione ita immutanda, ut immigrantibus isthic Catholicis ex variis Europae nationibus populares episcopi praefici deberent, sapientissimus Pontifex huic inani opinione quae plurimorum animos commoverat abolendae, significatum voluit vigentem isthic in deligendis episcopis disciplinam integram inviolatamque fore servandam. Id autem tanti momenti ducitur ut irreperentes quaedam in contrarium consuetudines nulla debeant tolerantia foveri.

Profecto non ignorat Amplitudo Tua, occasione vacantium Sedium episcopaliū, varios isthic excitari solitos apud clerum populumque Catholicum motus, quos graviore crebrioreque sensim fieri experientia docet. Et sane quae nunc in tali causa evenire solent, ea nec levia sunt, nec obscura, nec ejusmodi quae episcopale munus candidatis clerum ac populum, praeter statuta jura, commoveri passim conspicimus; per publicas ephemerides contentiones vulgantur et exardescunt, publice ac privatim ea de re comitia habentur, ubi proprios quaeque factis candidatos extollit, alienos criminando deprimit.

Quod vero hujusmodi contentiones alere maxime solet, studium est in unaquaque factione vehemens episcopum habendi e suorum popularium numero, quasi privatis commodis non utilitati ecclesiae per idonei Pastoris electionem esset prospiciendum. Porro cum hanc unam utilitatem in praeficiendis populo Christiano episcopis Apostolica Sedes ubique per orbem spectet, tum id maxime in statibus Foederatis Americae ubi variae ex Europa gentes, novam isthuc patriam sibi constituentes, in unum populum coalescunt, unamque proinde nationem efformant.

Quapropter cum eligendorum episcoporum in Statibus Foederatis normae accurate sapienterque definitae tradantur in Conciliis Nationalibus, ac praesertim in Concilio Pl. Baltimorensi III, sedule est incumbendum ut omnia hac in re submoveantur contraria molimina. Etenim ea decreta temporum locorumque necessitatibus apprime consentanea, suffragio cunctorum istius ditionis episcoporum lata, Apostolicae Sedis auctoritate firmata, ea profecto sunt quae non possent in privatorum hominum gratiam, sine gravi disciplinae jactura praeteriri.

Haec tecum communicare officii mei duxi ut enascenti malo occurratur, ne diutius adolescat. Scilicet velim, ut clerus ac populos in unaquaque Dioecesi in primis moneatur de dolendo exitu, quem hujusmodi contentiones habent, non ideo solum quod debitam animorum concordiam dirumpunt, et ecclesiasticae disciplinae firmitatem laxant, sed etiam quod ipsis acatholicis in offensionem et scandalum cedunt. Tum etiam S. Congregationis nomine palam significant episcopi frustra prorsus ea agitari, quae praeter Conciliorum praescripta peraguntur, cum Apostolica Sedes nihil habeat antiquius quam firmitatem tueri ecclesiasticae legis quae vindex est ordinis et munimen pacis.

Interim Deum precor, ut Te diutissime sospitet.

Datum Romae ex Aed. S. C. Propagandae Fidei, die 15 Maii, 1892.

Aplitudinis Tuae,

Addictissimus Servus,

MIECISLAUS *Curd.* LEDOCHOWSKY, *Prefectus*,
† IGNATIUS, *Archiep.* TAMIATHEN. *Secretarius.*

LITTERAE APOSTOLICAE AD PRAESULES NEO-EBORACENSES.

LEO PP. XIII.

Venerabiles Fratres, salutem et Apostolicam benedictionem.—Quae conjunctim a vobis perscriptae sunt litterae ex aede Archiepiscopali Neo-Eboracensi, quo coivistis consecrationi Brooklynensis Episcopi adfuturi, duplici Nos voluptate affecerunt. Patebat enim ex iis animus vester cum de religiosa puerorum institutione sollicitus, tum effundendi cupidus dubitationes et anxietates suas in gremium Nostrum, semper ad eas benigne excipiendas paratum. Ne quid itaque vestris haereret mentibus quod anxias illas et incertas efficeret, datis vicissim litteris vos adire decrevimus: hasce autem non modo nuncias esse volumus paternae erga vos caritatis Nostrae, sed etiam testes sollicitudinis quam gerimus de fidelibus amplissimam in-

colentibus regionem foederatarum civitatum Americae Septentrionalis, quae propter incrementa, quibus se istic explicat catholica religio, et praesens Nobis gaudium affert, et rerum laetiorum in posterum expectationem. Plane haec sollicitudo Nos curae expertes esse non sivit inter controversias et disputationes nuper istic ortas et animis incalcescentibus actas propter conventionem initam inter Ven. fratrem Archiepiscopum S. Pauli et civiles Magistratus circa duas e pluribus scholis paroecialibus, quas ille considerat multo cum studio in credita sibi dioecesi. In huius miserae concertationis aestu mirum non est si falsa nonnunquam nunciarentur pro veris et quae suspiciose cogitata fuerant vulgi rumore percrebrescerent. Haec equidem graviter molesteque tulimus : nisi enim tempestive eo cura Nostra conversa fuisset, verendum erat ne intercideret vel magna ex parte deficeret perfecta animorum consensio studiorumque communium in unum conspiratio, quam sedulo retineant oportet sacrorum Antistites et Nos fovere admittimur quavis ratione et ope. Propterea memores officii Nostri quod postulat ut in disceptatione causarum, quarum notio et indicatio ad Nostrum pertinent ministerium, cuncta sedate expendamus et procul omni partium studio, animum ita comparatum causae cognoscendae applicuimus, quam praelaudatus Archiepiscopus Nobis definiendam attulit, profitens se prompte et omnino paritum sententiae Nostrae, quaecumque demum ea foret, quae sane protestatio in ipsius laudem cedit et a Nobis non poterat vehementer non probari. Quum porro naviter dederimus operam ut plenissime Nobis factorum veritas fieret explorata, recteque aestimaretur rationum pondus quae utrinque afferebantur, constituto peculiari coetu Patrum Cardinalium ex iis delecto quibus sacrum Consilium constat christiano nomini propagando, qui sese huic studio addixit diligentia singulari, propositam quaestionem eo responso dirimendam censuimus quod dilectus filius Noster Cardinalis eidem sacro Consilio praefectus iussu Nostro patefieri curavit ecclesiarum Praesulibus quae in civitatibus foederatis sunt Americae Septentrionalis. Quo pressius autem illud urgemus quod animos vestros angebat, vosque ad scribendum permovit, certiores vos fieri volumus, neminem in hoc iudicio suspicionem Nobis iniecissee timendum fore ne infesta aliqua vexatio catholicis impenderet si ea quae gesta fuerant ab Archiepiscopo S. Pauli circa scholas in oppido sitas *Faribault* et *Stillwater* a Nobis essent improbata. Quum neque idem Ven. Frater nec alius quilibet huius periculi mentionem fecerit, liquet ex mendaci vulgi rumore famam esse obortam quae vos in inanem prorsus et falsam opinionem adduxit. Nos enimvero ad huiusce causae cognitionem iudiciumque animum attulimus probe memorem studiosumque decretorum quae, praemonente hac Apostolica Sede, in Synodis Baltimorensibus super scholis paroecialibus conscita sunt. Haec quidem constanter servari volumus ; quoniam vero hoc cunctis inest legibus generalibus ut, siquid singulare eveniat nec opinatum, factum tolerari queat suadente aequitate, quod nonnihil a verbo legis recedat, facile comperimus casum hunc incidisse ; proinde moderatione ac prudentia duce potiusquam legis rigore, rem de qua agebatur iudicandam esse rati sumus. Ceterum inter sacros vestrae regionis Antistites, quos huius Sanctae Sedis observantissimos novimus et experti sumus quum ad Nos accederent, quispiam numquam, nemine prorsus excepto, visus est ambigere de doctrina ab ea tra-

dita circa scholas in quibus catholicos pueros institui oportet. Una scilicet omnium sententia est negantium scholas probari posse *neutras*, nempe religionis expertes, sed unanimiter *confessionales* adserunt (prout in regionibus evenit quas acatholicis permixti fideles incolunt), scholas nimirum in quibus pueri religionem rite docentur ab iis quos huic magisterio pares Episcopi agnoverint. Praestat itaque, Venerabiles Fratres, ut una cum ceteris dioecesium Praesulibus regionis istius connitami consiliis studiisque paribus ne pueri catholici eos celebrent litterarios ludos in quibus religiosa eorum institutio praetermittitur apertumque imminet mores pervertendi discrimen. Quare vehementer optamus, prout vobis significatum est per sacrum Consilium christiano nomini propagando, ut in proximis Episcoporum conventibus sedulo deliberetis de rationibus ineundis quae huic fini assequendo potissime conferant. Cupimus praeterea vos enixe contendere ut qui summae rei praesunt in civitatibus singulis, probe agnoscentes nihil esse ad salutem rei publicae religione praestantius, sapientium legumlatione prospiciant, ut docendi ministerium, quod publicis sumptibus adeoque collatis etiam catholicorum opibus exercitum, nihil, habeat quod eorum conscientiae officiat aut religionem offendant. Nobis enim persuasum est cives quoque vestros qui a Nobis dissident, pro ea qua praestant ingenii vi et prudentia, facile abiecturos suspensiones opinionesque Ecclesiae catholicae infensas ultroque agnituros eius merita quae, ethnica barbarie per evangelii lumen depulsa, novam progeniit societatem, christianarum virtutum decore omnique cultu humanitatis insignem. Hisce autem perspectis passurum esse neminem istic putamus, ut catholici parentes cogantur ea condere tuerique gymnasia et scholas, quibus uti nequeant ad filios suos instituendos. Interim eo reversi unde digressi sumus fore confidimus ut perlectis litteris hisce Nostris, nil triste aut tericum in animis vestris resideat quod is vel levem nubeculam offundat. Certum imo Nobis est arctius in dies vos devinctum iri perfectae caritatis nexibus cum ceteris Venerabilibus Fratribus, quos vobiscum communis patriae nomen, pastoralis ministerii consortio et par in omnes benevolentia Nostra coniungit. Sit vobis cor unum et anima una, auctisque concordia viribus pergite adlaborare alacriter ad gloriam divini nominis et animarum salutem. Quo vero uberior ex laboribus vestris fructus promanet, propitiam vobis adprecamur Omnipotentis opem, eiusque in auspiciis Apostolicam benedictionem vobis, Venerabiles Fratres, Clero et fidelibus vigilantiae vestrae commissis peramanter in Domino impartimus.

Datum Romae apud S. Petrum, die XXIII Maii anno MDCCCXCII.
Pontificatus Nostri decimo quinto.

DECRETUM DE SACERDOTIBUS RUTHENIS.

S. Congregat. De Propaganda Fide,

ROMÆ, DIE 10 MAII, 1892.

Eme ac Rme Domine Mi Obsne.

Aliquibus abhinc annis mos invaluit ut in istas provincias ecclesiasticas sub specie suscipiendi curam fidelium ruthenorum ibidem commorantium

concesserint nonnulli sacerdotes ejusdem ritus, qui uxores et liberos secum duxerunt gravissimum scandalum præbentes incolis non solum catholicis, sed etiam dissidentibus. Cum itaque innotuerit istarum diocesium Episcopos legitime veritos fuisse quominus ex ministerio cleri uxorati Religioni ac Disciplinæ ecclesiasticæ grave detrimentum foret obventurum, hæc S. Congregatio quasdam dedit normas opportune servandas. Scilicet litteris diei 1^o Octobris, 1890, datis ad Episcopos rutheni ritus præcepti :

(a) ut presbyteri uxorati quantocius in proprias dioceses reverti adigerentur :

(b) ut in posterum nonnisi cœlibes mittantur, qui sistere debent coram Ordinario illius Diocesis ad quam pergere exoptant, a quo facultates opportunas implorent, cui sint omnino subjecti et obediētes.

Nuper vero eidem S. Congregationi allatæ sunt litteræ quorundam ex memoratis presbyteris, petentium veniam isthic manendi et erectionem Vicariatus Apostolici proprii ritus.

Precor itaque, Te Eme Domine, ut gratum habeas ceteros Præsules istarum regionum per litteras certiores reddere, hanc S. Congregationem nedum recessisse a superius decisis, verum etiam in mandatis dare, ut eadem fideliter observentur, atque ad alios quoscunque ritus orientalis presbyteros applicentur.

Interim Eminentię Tuæ manus humillime deosculor.

Eminentię Tuæ

Devotissimus addictissimus Servus,

M. CARD. LEDOCHOWSKI, *Præf.*
† ANDREAS, *Archiep. Amidan.*

Secretarius.

EMO DOMINO,

JACOBO GIBBONS,

Archiepiscopo Baltimorensi.

AD ENCYCLICAM "REBUM NOVARUM."

Dubia de vero sensu vocis justitia.

In Encyclica *Rerum Novarum* dicitur :

"Esto igitur, ut opifex atque herus liberi in idem placitum, ac nominatim in salarii modum consentiant, subest tamen semper aliquid ex justitia naturali, atque libera paciscentium voluntate majus et antiquius, scilicet alendo opifici, frugi quidem et bene morato, haud imparem esse mercedem oportere."

Dubium I—Num verbis : "justitia naturalis" intelligitur justitia commutativa, an vero æquitas naturalis?

Ad dub. I.—*Per se loquendo intelligitur justitia commutativa.*

Explanatio.—Equidem opus operarii plurimum differt a mercimonio, sicut merces differt a pretio. Opus enim operarii est opus procedens a libertate humana, induens propterea rationem meriti et juris ad mercedem, seu præmium ; et ideo longe nobilius mercimonio et pretio, quæ sola per-

mutatione absolvuntur. Nihilominus, gratia perspicuitatis opus operarii consideratur ut quaedam merx et praemium seu merces ut quoddam pretium.

Nec immerito: nam licet opus operarii nobilius quid sit merce, totam tamen retinet rationem mercis ex qua parte haec dicit ordinem ad pretium. Rectissima ergo est ratiocinatio S. Thomae I-II, Q. CXIV, art. 1: "Id enim merces dicitur quod alicui recompensatur pro retributione operis vel laboris, quasi quoddam pretium ejus. Unde sicut reddere justum pretium pro re accepta ab aliquo est actus justitiae, ita etiam recompensare mercedem operis vel laboris est actus justitiae." Actus justitiae, inquam, commutativae. Sicut enim emptio et venditio, ita opus et merces pro communi utilitate contrahentium sunt, dum scilicet unus indiget re vel opera alterius et e converso. Quod autem est pro communi utilitate, non debet esse magis in gravamen unius quam alterius, et ideo debet secundum aequalitatem rei, quae est proprietas justitiae commutativae, inter dominum et operarium contractus justitiae institui. (Cf. II-II, Q. LVII art. 1.)

Quod si quaeratur criterium, quo statui debeat illa aequalitas rei inter opus manuale operarii et mercedem dandam a domino, respondemus: criterium illud in Encyclica dicitur petendum esse ex operarii fine immediato, qui imponit ei naturale officium seu necessitatem laborandi, ex victu nempe et vestitu ad convenienter vitam sustentandam, et ad quem primo et principaliter labor manualis ordinatur. (*Ib.* Q. CLXXXVII, art. III.) Quoties igitur opus tale sit, quod operarius per ipsum satisfaciatur praedicto suo officio naturali consequendi finem immediatum laboris sui, ac merces ad consequendum hunc finem, victum nempe ac vestitum, convenientem, impar sit, per se loquendo et considerata rerum natura, habetur objectiva inaequalitas inter opus et mercedem, et ideo laesio justitiae commutativae.

Duo tamen hac in re sunt generatim consideranda. Alterum est quod sicut pretium rerum venalium non est punctualiter determinatum a lege naturae, sed magis in quadam communi aestimatione consistit, ita et de mercede generatim est dicendum. Unde firma manente exigentia ex ratione finis, victus nempe ac vestitus, convenientis, mercedi operarii ex communi aestimatione fit, aut saltem fieri potest, salva justitia, modica additio vel minutio, sicut in mercium pretio modica additio vel diminutio ex publica aestimatione, non videtur tollere aequalitatem justitiae. (II-II Q. LXXVII, art. 1. ad 1.) Alterum est quod in assignanda aequalitate justitiae inter mercedem et opus manuale, non solum attenditur a communi aestimatione tum qualitas tum quantitas operis, sed etiam tempus durationis ejus, item pretia rerum quae emi ab operario debent, ad convenientem victum et vestitum; quae pretia non sunt ubique eadem.

Quod si denique sine laesa justitia erga operarium, juxta dicta, multum juvatur herus ex opere ejus, potest hic quidem propria sponte ac laudabiliter, aliquid operario supererogare, sed hoc pertinet ad ejus honestatem quin teneatur ex justitia. Valent scilicet in re nostra principia quae dantur pro justa emptione et venditione. (*Ibid.* in corp. art.)

Dubium II.—An peccabit herus qui solvit quidem mercedem opificis sustentationi sufficientem, sed imparem ipsius familiae alendae, sive haec

constet uxore et numerosa prole, sive haec non ita numerosa sit? Si affirmative, contra quamnam virtutem?

Ad dub. II.—Non peccabit contra justitiam, poterit tamen quandoque peccare vel contra charitatem, vel contra naturalem honestatem.

Explanatio.—Ex hoc ipso quod, juxta declarata in responsione ad primum dubium, aequalitas mercedis et operis observatur, plene satisfit exigentiis justitiae commutativae. Opus autem est opus personale operarii et non familiae ipsius, nec ad familiam ipsam refertur primo et per se, sed secundario et per accidens, quatenus mercedem acceptam operarius cum suis distribuit. Sicut ergo familia opus, in casu, non augeat, ita ex justitia non requirit ut merces debita operi ipsi augeatur.

Poterit tamen peccare contra charitatem, etc., at non generatim et per se, sed per accidens, et in aliquibus casibus. Unde in responsione dictum est: "quandoque."

Contra charitatem, non solum modis illis omnibus quibus homo circa charitatem erga proximum peccare potest, sed peculiari etiam modo. Etenim opus operarii cedit in emolumentum heri. Quoties ergo hic ad exercenda charitatis officia in singulis casibus ex praecepto charitatis adigitur, ordinem etiam charitatis observare tenetur. Qui quidem ordo proximiores facit hero operarios diuturnum opus exercentes in ejus utilitatem, quam pauperes alios nihil pro ipso agentes. Quocirca herus potens charitatis officia exercere operarios suos praeferre debet, eis ex charitate elargiendo, quod justitia minime exigit ut merces sic aucta ex charitate sustentandae familiae etiam operarii minus insufficiens evadat. Haec autem generice et quasi theoretice sunt habenda; in praxi enim non temere judicandum est an herus peccet vel non peccet contra charitatem.

Contra honestatem, cujus proprium est retribuere sponte scilicet et non ex justitia. Nolumus intelligere hic honestatem gratitudinem inducentem ex beneficio accepto, opus enim operarii non est beneficium, quia mercede secundum aequalitatem rei compensatur; sed quod herus ex opere operarii magnum beneficium et emolumentum percipit, quando reapse percipit, et ideo ex quadam naturali honestate recompensare per supererogationem quodammodo tenetur sicut in resp. ad. I § "Quod si denique" nullo tamen jure in operario ad illam supererogationem existente, ut patet.

Dubium III.—An et qua ratione peccant heri, qui nulla vi aut fraude utentes, minus dant salarium, quam opera praestita meretur, ac honestae sustentationi sufficit, ideo quod plures operarii sese offerunt, qui parvo illo stipendio contenti sunt seu in illud libere consentiunt.

Ad dub. III.—Per se loquendo peccant contra justitiam commutativam.

Explanatio.—Dictum est quod opus operarii, quamvis merx proprie non sit, merci tamen, perspicuitatis gratia, comparari potest, quia in ordine ad mercedis aequalitatem habet totum id quod habet merx ad pretium, et aliquid etiam amplius. Unde recta instituitur argumentatio a minori ad majus. Atqui in emptione non licet, per se loquendo, emere rem minus quam ex communi aestimatione, spectata temporum ac locorum ratione, valet. Ergo a fortiori neque licitum est, sed est contra justitiam, minus dare salarium quam praestita opera meretur, id est honestae sustentationi sufficit. De hoc dubio videatur Encyclica, p. 38 et 33.

Dixi "per se loquendo;" per accidens possunt dari casus particulares, in quibus heri conducere licite valent operarios inadaequata mercede contentos. Puta si herus aut nullum aut omnino suae vitae convenienter sustentandae insufficiens beneficium retraheret, si mercedem adaequatam largiretur, imo etiam damnum exinde caperet. Hoc enim in casu ac in similibus, etsi quaestio sit prima facie de iustitia, revera tamen est quaestio magis de charitate, qua herus et sibi et aliis providet. (Cf. Expl. ad. 1m dub. § Duo tamen.)

DE ABSOLUTIONE A CASIBUS S. SEDI RESERVATIS.

Ordinariatus Brixienis haec dubia circa decretum s. Inquis. d. d. 30. Junii 1866 s. Congregationi subiecit. Quorum dubiorum I et II sententia novo decreto non approbata causam dabat, quam Dr. *Pruner* in ephemeride Pastor bonus a. 1890 p. 234 exposuit.

Beatissime Pater!

S. Congregatio Inquisitionis sub die 30. Junii 1886 ad quaesitum :

I. Utrum toto adhuc teneri possit sententia docens ad Epum aut ad quemlibet sacerdotem approbatum devolvi absolutionem casuum et censurarum, etiam speciali modo Papae reservatorum, quando poenitens versatur in impossibilitate personaliter adeundi S. Sedem?

II. Quatenus negative, utrum recurrendum sit, saltem per litteras, ad Emum. Card. Majorem Poenitentiarium pro omnibus casibus Papae reservatis, nisi Epus habeat speciale indultum, praeterquam in articulo mortis, ad obtinendam absolventi facultatem? Responsum dedit a Papa approbatum et confirmatum.

Ad I. Attenta praxi S. Poenitentiariae, praesertim ab edita Const. Apost. sac. mem. Pii. PP. IX., quae incipit "Apostolicae sedis," negative.

Ad II. Affirmative; at in casibus urgentioribus, in quibus absolutio differri nequeat absque periculo gravis scandali vel infamiae, supra quo confessoriorum conscientia oneratur, dari posse absolutionem, injunctis de jure injungendis, a censuris etiam speciali modo Summo Pontifici reservatis, sub poena tamen reincidentiae in easdem censuras, nisi saltem infra mensem per epistolam et per medium confessarii absolutus recurrat ad S. Sedem.

Quum vero inter doctores de hisce responsis dubia fuerint exorta, S. Congregationi Inquisitionis sequentia ad resolvendum proponuntur :

I. Utrum responsum ad I. valeat etiam pro casu quando poenitens fuerit *perpetuo* impeditus personaliter Roman proficisci?

II. Utrum in responso ad II, clausula "sub poena tamen reincidentiae in easdem censuras etc." referatur solummodo ad absolutionem a censuris et casibus *speciali modo* S. P. reservatis, an etiam ad absolutionem a censuris et casibus simpliciter Papae reservatis? Quaeritur denique.—

III. Utrum auctores moderni post Const. Apostolicae Sedis (contra jus commune, Cap. Eos qui 22. de sent. excom. in VIo V. 11.; Cap. Ea noscitur 59. X. V. 39.; et contra Rituale Romanum, de Poenit. tit. III. C. 1 n. 23) recte doceant, ei qui in articulo mortis a quolibet confessario a quibusvis censuris quomodocunque reservatis absolutus fuerit, tunc solum-

modo imponendam esse obligationem se sistendi Superiori recuperata valitudine, si agatur de absolutione a censuris *speciali modo* Papae reservatis, an hujusmodi recursus ad Superiorem etiam necessarius sit in absolutione a censuris *simpliciter* Summo Pontifici reservatis?

Feria IV, die 17. Junii 1891.

In Congreg. generali S. Rom. et Un. Inquis. propositis suprascriptis dubiis praehabitoque Remorum DD. Consultorum voto Emi ac Rmi Dni Cardinales in rebus fidei et morum Generales Inquisitores respondendum mandarunt:

Ad 1. Affirmative;

Ad 2. Negative ad 1 partem, affirmative ad 2 partem;

Ad 3. Affirmative ad 1 partem, negative ad 2 partem; juxta resolutionem fer IV. 28. Junii 1882.

Vero feria V. facta de his SSmo D. N. Leoni PP. XIII. relatione in audientia r. p. d. Assessori S. Officii impertita, eadem Sanctitas Sua Emorum Patrum resolutiones approbare dignata est.

J. Mancini S. R. et U. J. Notarius.

MISSA IN ECCLESIA ALIENA.

In Sanctorien. 4 Maj. 1882 ad I.—Occurrente festo alicujus sancti ab utroque Clero Dioeceseos recolendo cum Officio et Missa diversis, quaeritur num Sacerdos saecularis vel ipse Episcopus in Regularium Ecclesia celebraturus, ubi illud Festum Officio et Missa propriis altiorique ritu gaudet Missam legere vel cantare debeat propriam Regularibus concessam, an aliam quae Officio Cleri saeculari respondet quum paramentorum color sit idem pro utroque Clero? Et sacra eadem Cong. ita censuit rescribendum: Ad I *Affirmative* ad primam partem; *Negative* ad secundam.

(Act. S. Sed. XXII. p. 55.)

In una Ordin. Erem. Camald. de 23 Aug. 1704 n. 3704 ad 7. An Eremitis Sacerdotibus dictae Cong. Camald. occasione itineris seu alia quacumque ex causa licitum sit celebrare Missam de Requie in aliena Ecclesia, ubi non agitur *Officium duplex*, imo fiunt exequiae pro aliquo defuncto, praesente corpore, vel Anniversaria, vel aliquod simile Officium pro defunctis eo die, quo ipsi Eremitae recitaverunt Officium alicujus sancti duplicis, non obstante Decreto hujus Sacr. Cong. die 5 Aug. 1662 edito prohibente Missas defunctorum in festis duplicibus, et per consequens in hoc Decretum habeat locum tantum in Ecclesia propria, vel etiam in aliena in casu proposito?

Et S. eadem R. C. respondit ad 7: *Posse conformari* cum Ecclesia, in qua celebrant.

Dubiorum de 4 Mart. 1886 III, n. 5358.—An sacerdotibus, qui recitaverunt Officium alicujus Sancti duplicis licitum sit celebrare Missam de Requie in aliena Ecclesia, ubi non dicitur officium duplex, imo fiunt Exequiae pro aliquo defuncto praesente corpore vel Anniversarium?

S. vero eadem Cong. rescribendum censuit:

Ad III: *Affirmative*.

BOOK REVIEW.

THEOLOGIA MORALIS per modum conferentiarum.
 Auctore cl. P. Benjamin Elbel, O. S. Fr. Novis curis
 edidit P. F. Irenaeus Bierbaum, O. S. F. Cum approba-
 tione superiorum. Vol. I.—III.—Paderbornae, 1892. Ex
 Typograph. Bonifaciana (J. W. Schroeder).

These conferences which embrace the entire system of moral theology were first published more than a century and a half ago. The present edition is made from the one printed in 1751 (the fifth) and is, with few changes mainly due to decisions of the S. Congregations since that time, a faithful reproduction of the original. It must not, however, be supposed that the work now republished may be looked upon as a mere literary curiosity. If St. Alphonsus availed himself of the lucid explanations and sound theological reasoning of P. Elbel he did not altogether make him useless to the student of a later day. Our author is a probabilist as the term goes among the schoolmen of our century, or to use the words of Hurter, *auctor in re morali gravis et probabilista, qui sana doctrina necnon casuum practicum copia praestat.*

His method is eminently practical and comprehensive, whilst there is an unmistakable solidity of judgment based on fact and logical reasoning which inspires confidence as few other theologians do. Perhaps in this may be said to consist the originality and the value of the work republished with careful verification of the cited texts by P. Bierbaum. The student is not obliged to select from a number of opinions and apply principles which are clear enough in the abstract yet escape him too often in the application to concrete subjects, but he is brought directly in contact with the practical bearing of the teaching of moral theologians. Indeed the system here pursued is admirable in every respect. Every "Conference" begins with a summary of the points to be discussed. These are printed in distinct lines, numbered, and in small type, so as to give the reader in an instant an outline of the matter before him and what the author holds in each case. Ex. gr.

De extremae unctionis institutione, materia, forma et effectibus.

Summarium.

1. Extrema unctio est vere et proprie dictum Sacramentum.
2. Immediate a Christo institutum post resurrectionem.
3. Materia remota est oleum olivarum ab episcopo benedictum; proxima vero est unctio infirmi,
4. Quae in quinque saltem sensibus fieri debet.
5. Legitima forma in Eccl. Latina est: Per istam etc.

And so on. Then follow the explanations of these points in form of answers to questions, and in each instance with reference to the decisions of the Church or the teaching of standard theologians. After this come "*Casus practici de extremæ unctionis materia et forma.*" These cases of conscience are all thoroughly practical and we have everywhere, so far as a general survey of the eight fasciculi thus far issued permitted us an examination, found the answers of the author well sustained, clear and un-ambiguous. The concluding portion of each conference presents a number of resolutions which indicate the lines of judgment to be followed in cases of an analogous character to the ones presented. These chapters are called *Corrollaria* and are extremely valuable to the student.

Whilst, therefore, as will be evident from the example given, P. Elbel's learned work pursues not so much a scientific as rather a practical method, we doubt whether it be not the more useful for many of our students in theology, and even priests on the mission, than the text-books in which the philosophical element of theological reasoning prevails even as to the general and outward form. In any case, the wisdom of having republished a work almost forgotten by the majority of students in our day is apparent from the universal commendation with which the book has been received by the best living theologians and learned practical missionaries.

The publishers have done excellent work in the way of a judicious selection of type, paper and the general make up of the volumes, which greatly facilitates the practical use which such books are meant to serve. We anxiously await the concluding two fasciculi, and may then have something further to say about the doctrine of this classic theologian of the last century on several points of interest to moralists of the present day.

DREAMS AND DAYS. Poems by George Parsons Lathrop.—New York : Charles Scribner's Sons, 1892.

The Scribners with their fine instinct for gleaning the readable among choice English letters have published a neat collection of Mr. Lathrop's poems. As to the literary merit of these verses competent critics have already favorably commented on them. Our poet is a close observer of nature, not without the influence, as would seem, of Lowell upon him. His quick intuition detects and reveals in his finely wrought lines the detailed beauty of what, to the ordinary eye, are mere commonplaces of nature. His word-pictures, like those of Wordsworth are replete with delicate yet more real than imaginary forms such as Peter Bell would never have divined. The "*Rune of the Rain*" is an example of this exquisite power of conversion whereby our author without suggesting any imitation of Burleigh or Longfellow or Aldrich, who saw similar charms in "*The Rain*," turns a homely theme into tender and graceful verse.

But that which strikes one first and last in these poems, is their subjectivity. And herein lies, it seems to us, their greater and deeper significance. Perhaps it is true of all poets that their most faithful history can be traced in their collected work ; we say, in their collected work, be-

cause there we have all the moods and tenses and the voices of the acting and suffering "Ego". The writer, perchance unconsciously, reveals the tenor of his life and reflects the influence of others upon his emotions and his senses.

In Mr. Lathrop's poems we fancy to read, as plainly as in a succinct history, the gradual progress of his mind, raised insensibly by the aspirations of his heart, toward the light of fairest truth. His verses are by no means of a religious character in the ordinary acceptance of the word. On the contrary, they are the songs of an ardent though withal thoughtful patriot, entwined with lyrics of the loyal lover. Only two of them bear more or less distinctly the impress of the Catholic poet or rather of the convert to the Catholic faith, for the moral tone of all of them is such as to indicate a natural affinity to the condition of those who learn their songs at the bosom and from the chaste lips of our holy Mother. In the "Three Doves" we recognize that consoling trust which breathes forth from the heart of him who knows his country across the stormy sea and knows too that the divine Spirit which directs his flight will uphold the fluttering wings of faith and charity until the hour of rest at home. But the preceding poem "A strong City" is a much more pronounced expression of this character. A few lines draw a graphic picture of that false "progress," that eagerness for "change" which ignores the immutable truth on which all happiness of man, individually or in the State, must be rightly built up.

"Mid the din
Two pilgrims, faring forward, saw the light
In a strong city fortified, and moved
patiently thither."

The two pilgrims, one of whom is, we may fairly presume, the gifted daughter of Nathaniel Hawthorn, our poet's wife, are not spared the world's harsh and unreasoning criticism. Few of us who are born in the bosom of the Catholic Church can form a correct estimate of the trials to which the convert, especially when refinement and social position make him all the more sensitive of alienation from former friends, is usually subjected. There is probably no separation of man from man in ordinary life so wide and deeply cut, and this by a sort of common consent all the world over, than that which is produced by religious prejudice in the case of those who become Catholics from honest conviction, and as a rule, with the evident sacrifice of what is dearest to them on earth. The cruelty even of good men in such cases allows of no healing unless by that balm which heaven distils and the hand of the divine Samaritan applies.

"So those two pilgrims dwelt there, fortified
In that strong city men had thought so frail.
Fiercest attack
Was as a perfumed breeze to them, which drew
Their souls still closer unto God. And there
Beauty and splendor bloomed untouched. The stars
Spoke to them, bidding them be of good cheer,
Though hostile hordes rushed over them in blood.
For Christ was with them : angels were their aid.

When after having read "A Strong City" we come to scan the sonnets throughout the rest of the volume we meet everywhere with that Catholic thought which so often asserts itself in sincere men outside of the Church before their intellect is aware of the fact that they are professing Catholic dogma. Thus in the lines beginning

"To-day I saw a little, calm eyed child"

we have a plain indication of the belief in the sacramental grace of baptism. The deep religious conviction regarding a future state of reward and punishment, and the Catholic aspect of death as devoid of the sting for him who has learned to look upon the grave as the gate to his eternal home is beautifully shown in "Before the Snow," and in a more touching way in "The Flown Soul." Could there be a clearer expression of the instinctive hope with which man conscious of his own weakness must cling to the doctrine of Purgatory, than the words in which Mr. Lathrop, when still a Protestant, prayed :—

"O wholesome Death, thy sombre funeral-car
Looms ever dimly on the lengthening way
Of life ; while lengthening still, in sad array,
My deeds in long procession go, that are
As mourners of the man they helped to mar.

Ah, when I die, and planets hold their flight
Above my grave, still let my spirit keep
Sometimes its vigil of divine remorse,
'Midst pity, praise, or blame heaped o'er my corse !"

How truly blended are religion and patriotism in the heart of our poet is evident from the strong and finely rhythmic appeal "Arise Americans," which points to the more urgent need of our recent civilization. The "dreams of gain" have made us forget whence comes the lasting strength of the nation. The poet recalls

" the simple and stalwart
Purpose of earlier days."

And he invites the youth of our people

" Come ! Far better than all were't—
Our precepts, our pride, and our lays—
That the people in spirit should tremble
With heed of the God-given Word ;
That we cease from our boast, nor dissemble,
But follow where truth's voice is heard."

Everywhere, indeed, there are gleams of light, dreams of the fair day which came to our poet through the mercy of God, and "To Rösl," whose views of life, as expressed on the subject of woman's education, years ago, convinced us that she was even then a Catholic in heart.

But we must not forestall the reading of this volume which throws light on the state of, perhaps, many cultured minds among Americans in regard to

Catholic truth. To us, as priests, it suggests a manner of treatment in our instructions, as in our intercourse with mixed society, to which we have on several occasions called attention in the REVIEW, when speaking of the subject of Apologetic Theology and our dealing with converts.

HORAE DIURNAE. Breviarii Romani. Ex Decreto Sacrosancti Concilii Tridentini Restituti, S. Pii V. Pont. Max. Jussu editi, Clementis VIII, Urbani VIII et Leonis XIII. auctoritate Recogniti, Editio secunda post typicam. Ratisbonae, neo Eboraci et Cincinnatii. Sumpt. et Typis Friderici Pustet, Sed. Apost. et S. Rit. Congr. Typographi. MDCCCXCII.

This is another of those magnificent editions of the liturgical books for which the firm of Frederic Pustet has become famous. The royal type, the rich and thoroughly artistic illustration, especially in the frontispiece, the tone of paper and the elegant binding make this volume in quarto a veritable copy *de luxe* and a suitable gift to a beloved priest, whose prayer must receive additional spirit of devotion from the use of so beautiful an instrument. The Diurnal contains all the recent offices; there is a movable supplement in an attached pocket, having the ordinary psalms, so as to save needless handling of the pages. We recommend it as one of the most appropriate offerings to the cleric on festive occasions, the more so since, despite the generosity of a high-minded publisher such as Chevalier Pustet, of Ratisbonne, has proved himself to be, these works would be impossible without the prospect of at least a moderate sale.

PHASES OF THOUGHT AND CRITICISM. By Brother Azarias of the Brothers of Christian Schools.—Boston and New York: Houghton, Mifflin and Company. The Riverside Press, Cambridge, 1892. (J. B. Lippincott Co.)

"The criticism that business itself solely with the literary form is superficial." That is true especially of those higher forms of poetic thought which have proved themselves to be more lasting than the fashion of matter, in so much as they have become immortal by reason of that living element which a divine "afflatus" first produced in them. It may be safely asserted that Brother Azarias has done more than any American thinker to interpret for us the great masterpieces of Catholic thought, and when we say Catholic thought, it must be remembered that the best thought is after all that which grew out of a Catholic bosom.

Some of the chapters contained in "Phases of Thought and Criticism" have been published before in the magazines. They are now presented as an organic whole with such changes as were required for the purpose of classification and to give continuity of thought to the whole.

The author after laying down the principles underlying and the accidents.

surrounding the act and art of thinking which he makes clear by apt illustrations from such models as Emerson and Newman, dwells upon the culture of the *Spiritual Sense*. He shows how essential the training of the soul, through the agency of religion, is to the right use of the intellectual faculties, since man's destiny altogether lies beyond the present realities which appeal to the senses. "The splendor of the divine truths" to quote with our author the words of Leo XIII, "received into the mind helps the understanding, and far from detracting from its dignity, rather adds to its nobility, keenness, and stability." Against this cultivation of the "spiritual sense" battles the phalanx of agnostic philosophers, who confining their observations to the phenomena of sense and feeling, fail to rise, nor care to rise beyond the level of the sensible. There is a subtle flattery in the sophistry of agnosticism which, together with its novelty, attracts the unwary and has made it popular with the superficial or with those to whom "all moods of change are fias of eternal truth."

There are soul-stirring passages throughout this chapter on the "Culture of the Spiritual Sense," as for example where the author warns the youth standing on the threshold of life:

"You now look out upon the world decked in all the roseate hues that your young imagination weaves; your fancy filled with schemes of ambition; bent upon achieving success in some one or other walk of life, you are eager, even to impatience, to start out in your course, and you may think it a loss of time, a diverting you from your main purpose, to enter seriously upon the cultivation of this Spiritual Sense. On the contrary you will find it a help. The present is only a passing phase of your existence. Youth soon fades and strength decays, and as shock after shock in your struggle through life demolishes one after another the air-castles which you so long and so laboriously constructed, you will more and more feel the necessity of ceasing to lean upon broken reeds and of looking within your soul's interior for an abiding comfort. . . . In cultivating the Spiritual Sense you are also educating yourself up to the larger views of life, and learning the great lesson of patience and forbearance."

And among the means best calculated to aid us to the appreciation of this lofty and powerful sense Brother Arzaia points out three literary works containing rich and ripe sheaves of thought, and turning the mind, as it grows from various and separate grounds, to the noon-day light of the divine sun, whence all true knowledge is derived. The Book of the Gospels stands, of course, above all human work in the power of attracting and directing the soul to its true destiny. Among those books, however, which have come from the hand of man with that lesser, because only indirect, inspiration which merely echoes celestial sounds according as the region traversed favors them, there are three that stand out by their grandeur as by their distinct differences in kind. They are the *Imitation* by Thomas à Kempis, Dante's *Divina Commedia*, and the *In Memoriam* by Tennyson.

In "The Imitation" humanity finds the expression of its spiritual wants and soul-yearnings. "Pick it up when or where we may, open it at any page we will, we always find something to suit our frame of mind." In the

"Divina Commedia," we have the same themes only set to melodious music. The rarest gems of thought are put in sweetest diction and the whole welded together in perfect unity and harmony. And from the study of medieval thought and aspiration the writer turns to the modern "In Memoriam." It is a song of sorrow poured forth for years from a heart "plunged in grief at the death of a friend, harried by the spirit of modern doubt concerning the unseen universe, and by means of Christian faith and Charity, attempting to reach the haven of rest attained by Dante and Thomas à Kempis." Tennyson's tribute to Hallam is, as the author beautifully expresses it, "a highly finished expression of the heart, hunger of a soul groping after the fulfillment of its desires and aspirations, searching into science and art, and challenging heaven and earth to yield up the secret of happiness and contentment, and in the primitive instincts of human nature together with the essential truths of the Christian religion—in these alone interpreted in the light of faith—discovering the meaning of life and answers to the questionings of doubt and materialism." Herein lies the claim of the "In Memoriam," according to our author, to rank with the "Divina Commedia," not in degree of greatness or fulness, but in kind.

In his aim to present to the reader, an ideal in thought, suggestive above all to those who amid the rationalism and agnosticism which pervade modern society seek the light of imperishable truth, Brother Azarias has admirably succeeded. We have not adverted to the principles of criticism which he everywhere applies as the touchstone of what is pure and real and inspiring in literature, because we believed it unnecessary since the author is well known as a peer among literary critics. "Phases of thought and Criticism," has a permanent value, not only for the man of letters but for all those who aim at true culture.

CORPS ET AME. Essais sur la Philosophie de S. Thomas—
per M. Gardair; Professeur libre de philosophie a la
Faculté des lettres de Paris, a la Sorbonne. Paris P.
Lethielleux; 1892, pp. VIII, 391.

There is ever demand in these times for philosophical literature that gathers up the phenomena, facts, laws of physical science and co-ordinates them into a complete system of human knowledge. The basis and frame work of such a structure was built long ago, and exists to-day in Catholic Philosophy. M. Gardair in his present essay does his part in filling in some details of the system. He begins with a study of the phenomena of the mineral world, the activity, mechanical, physical and chemical of inorganic matter. He follows these to their physical source in atoms and force, and shows them to be actually best explained in the Aristotelian theory of matter and form as constitutive principles of corporal substance. He pursues a parallel part in his inquiry into the nature of the human soul. The powers of the soul in general, and in particular, the vegetative, sensitive, intellective, these are his special themes. The inter-relation of thought and the organism, the substantial union of body and soul, the objective

dependence, and subjective independence of the soul in regard to the body—these subjects lead up to an intermediate synthesis fruitful in conclusions concerning the problem of knowledge and the relation of the cognitive powers to their respective objects, and give a strong basis for his solid argument for the liberty of the human will. This brief outline shows that the author's grasp of his subject is broad and comprehensive. At the same time he is sufficiently thorough in detail. Every chapter proves his Aristotelian instinct—his careful analysis of facts and steady insight into underlying principles. The general reader as well as the special student of philosophy will find in the book a valuable aid to a fuller mastery of a sound Psychology.

**FOURTH MASS, IN C, composed by H. G. Ganss, Op. 28.
New York : Wm. A. Pond & Co.**

The reverend author of this Mass is not merely an accomplished musician—he is a gifted one, and a talented composer. We are rejoiced to find him devoting a talent which has earned fame in secular lines, to the service of church-music, and in a way, too, which while not disregarding the claims of art, consults for the needs of latter-day choirs. This "Fourth" Mass must attract the attention of choir-masters and of all who are interested in Catholic Church-music, as it is a striking example of the *utile dulci*. In a prefatory note, Father Ganss says: "This mass can be used for two, three or four voices. For two voices, Soprano and Alto, or Tenor and Bass; for three voices, Soprano, Alto and Bass; for four voices, Soprano, Alto, Tenor and Bass. By slight transpositions it can be used for three equal voices either male or female, (first and second Tenor and and Bass) or (Soprano, Alto and Contralto.)" If to these prominent utilitarian characteristics we add the fact that the Soprano in no place reaches higher than two-lined F, and that the Bass sounds as G but thrice, we have elements of utility of the rarest kind. In such a composition there would naturally be a great danger of tameness, and the themes are apt to be either fragmentary or commonplace. And yet within such narrow limitations—restrictions which the author with evident consciousness imposed upon himself—we have observed that he has escaped, with rare felicity, both tameness and fragmentariness. The melodies are pleasing the harmonies full. While a single quartette choir could present the Mass fully, and while indeed, two voices with the organ would satisfy the musical requirements, we are of opinion that a large choir could successfully exercise its capabilities on its various numbers—notably, the *Credo* and *Sanctus*. The proof-reading of the Mass has allowed some errors in the text, and in one place an omission of part of the text, viz., "Domine Deus, Agnus Dei, Filius Patris." These words could by easy arrangement, be set to the music of the six measures immediately preceding. We congratulate the author on his success in combining the useful and the agreeable in so charming a way, and we shall look with pleasure for more of such work in church-music.

H. T. H.

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- THE BLESSED VIRGIN IN THE CATACOMBS.** By the Rev. Thomas J. Shahan, D. D.—Baltimore : John Murphy & Co., 1892.
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- TALES AND LEGENDS OF THE MIDDLE AGES.** From the Spanish of F. de P. Capella. Edited by Henry Wilson.—New York, Cincinnati and Chicago : Benziger Bros., 1892.
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AMERICAN ECCLESIASTICAL REVIEW.

VOL. VII.—AUGUST, 1892.—No. 2.

"THE OMAR OF THE NEW WORLD."

SOME years ago I spent the greater part of the winter in the City of Mexico. While there I made frequent visits to *El Museo Nacional de Mexico*—the national museum—which always possessed for me a peculiar interest. There is much in the museum to arrest the attention of any one interested in science, history and archæology. It is especially rich in collections and records relating to the earlier inhabitants of the country, particularly the Toltecs and Aztecs. Indeed, as a unique witness of the civilization and achievements of a people who were once as eminent as they are now obscure, I know of nothing to compare with the treasures of Mexico's great museum unless it be the collections of the far-famed museum of Bulak, in Cairo. In both of these noble repositories are exhibited the relics of a civilization long past, of a people who, in their day, were the acknowledged leaders in art and science, and whose culture and genius, as attested by monuments of all kinds, have excited the admiration of all subsequent generations.

In Bulak, thanks to the founder of the museum, the erudite and indefatigable Mariette Pasha, and to the labors of Maspero, Brugsch, Schweinfurth and others, we have a glimpse of Nile-land as it was under the Pharaohs thousands of years ago. And in the hieroglyphics that cover the papyri, sarcophagi, blocks and slabs of stone therein collected are provided the materials for a history extending from the time of the builders of the pyramids to the reign of the last of the Ptolemies. It is strange, but it is true nevertheless, that it is only within the last half century that a history of Egypt has been possible. The discovery of the Rosetta stone, and the deciphering of its

mystic symbols by the immortal Champollion, opened, for the first time, the numberless treasure-houses—before practically valueless—of Egyptian lore and history. Now every inscription, every sphinx, obelisk, pyramid, temple and sarcophagus, as well as every roll of papyrus, has its story to tell, and in language that can no longer be mistaken or misunderstood.

In the Egypt of the New World—as Mexico is often styled—there is much to remind one of the Valley of the Nile. The points of resemblance between the inhabitants of the two countries are numerous and striking. Both Egyptians and Mexicans were as superior, in intellectual attainments, to their neighbors and contemporaries, as were the Greeks and Romans, in advance of the barbarians by whom they were surrounded, and with whom they were in almost constant conflict. If Egypt was the cradle of science in the Old World, Mexico was the birth-place of knowledge in the New. There is, too, a similarity in the monuments of the two countries that, after the lapse of so many ages, excites the astonishment of even the most casual observer. The pyramids of Gizeh and Sakkara have their analogues in those of Cholula and Teotihuacan. The stately temples of Thebes, Philae, Adydos and Medinet-Abou are matched by the cyclopean edifices of Miŕa and the architectural wonders of Palenque and Chichen-Itza, of Uxmal and Mayapan. The statues of the Pharaohs, from the giant sculptures of Rameses the Great at Aboo-Simbel to those that have been brought to light by recent excavations in the buried cities of the Delta; the sphinxes of Memphis as well as the monster near Cheops; the obelisks of Carnak and Heliopolis naturally suggest comparison with equally marvelous objects found in such profusion in Chiapas, in Oaxaca, in and about Tula, throughout the vale of Anahuac and amid the rich and tangled forests of Yucatan. Among other conspicuous objects of Toltec and Aztec origin that have always attracted the attention of the learned are the celebrated calendar stone, formerly in the left wall of the Cathedral, but lately transferred to the Museum; the great sacrificial stone on which so many myriads of human victims were sacrificed in response to the behests of ignorance and superstition; the grotesque statues of Chac-Mool and Nehuazcoyotl, not to speak of others equally hideous and fantastic.

It would be outside the scope of this article to trace the many points of resemblance between the remarkable people of Ancient Egypt, and the equally remarkable race that held sway in Mexico previous to the arrival of Cortez. It were alike foreign to my pur-

pose to institute anything like a detailed comparison between the relics and monuments still scattered all over these countries, or those collected in the two grand museums of Bulak and Mexico. Any one who has ever visited the two lands, or studied the treasures of the two collections referred to, will be led almost irresistibly, to seek resemblances and make comparisons, so strikingly are the genius and the character of the Egyptian reproduced in the Toltec and the Aztec.

But while pursuing my investigations in *El Museo Nacional*, meeting at every turn something that reminded me of the magnificent repository on the bank of the Nile, I was suddenly and painfully made aware that there was a difference in the *raison d'être* of the two collections. The chief, if not the sole object, of the museum of Bulak, is to aid one in determining the history of the past. Everything, therefore, is presented in such a manner as to enable the student to arrive at a correct knowledge of facts. Nowhere, in this noble institution, will one be confronted with anything that savors of prejudice or wilful ignorance. I regret that I cannot say as much for the museum, or rather those in charge of the museum of Mexico. For reasons that unbiased investigators would hesitate to accept, the curator, Sr. Sanchez, has forced the museum to appear as a witness for the perpetuation of a falsehood, and for the fostering of a prejudice that should long since have been relegated to that limbo, created for historical lies, by modern criticism and exact research. I refer to the alleged destruction of the antiquities and hieroglyphical records of the country by the early missionaries, and notably by the first Bishop and Archbishop of Mexico, Fray Don Juan Zumarraga. In looking over one of the official publications¹ of the museum, the first thing to arrest the attention of the reader is a historical notice of the institution written by the professor of zoology, Sr. D. Jesus Sanchez. At the very outset of his account we find the following sentence: "When the fury of the first Archbishop, Zumarraga, and that of the conquerors and missionaries had exhausted itself in destroying the writings and monuments of the Aztecs, all such records being considered as an invincible obstacle to the abolition of idolatry and the establishment of Christianity among the conquered peoples, there came a more enlightened period, when people began to realize the irreparable loss which had been sustained by the new world." And, a little further on, the same writer adds "the kings of

¹ *Anales del Museo*. Tom. I. Pag. 47.

Spain endeavored, as far as possible, to repair the evil occasioned by ignorance and fanaticism."

Such sweeping statements, in a work that should give only unquestioned facts, are something, it will be admitted, that is calculated to provoke surprise, if not resentment. One expects to meet such charges in works of which the bias is manifest, and in which prejudice and bigotry are frequently the chief characteristics, but in an official contribution to science, like the volume of the *Anales* just referred to, a gross misstatement of fact can admit of no palliation whatever, unless it be the plea of invincible ignorance. It is but fair, however, to Sr. Sanchez to observe that, if ignorance in a historian could ever be pleaded as an extenuating circumstance for making a statement unsupported by evidence, the Mexican professor is entitled to be treated with leniency in the case under consideration. He had, without sufficient examination, accepted as true a charge that many historians had made against the illustrious prelate of Mexico, and had taken it for granted that he was dealing with a fact of authentic history.

My studies of Mexican history had convinced me that the indictment made against Bishop Zumarraga and his confreres was, like many other facts of so-called history, something that reposed on nothing better than a fabrication, pure and simple. However, to get further information on the subject, I determined to call on the distinguished Mexican historian Sr. Don Joaquin Garcia Icazbalceta, as I knew that he was fully informed regarding the question, and could, better than any one living, refer me to all the authorities bearing on the subject.

Sr. Icazbalceta has accomplished for the history of Mexico what the late, lamented John Gilmary Shea did for the history of our own country, and what the erudite and painstaking Janssens achieved for that of Germany. Indeed, the many respects in which these three eminent men closely resembled each other were quite extraordinary. They all had a genius for history, and a memory for facts and dates and names that was simply phenomenal. All three devoted special attention to the history of the sixteenth century, and all were successful in bringing to the light of day numerous important documents that had long been buried in oblivion. The *Bibliographia Mexicana del Siglo XVI*, a voluminous collection of precious documents, edited and published for the first time, a few years ago, is a monument to the zeal and erudition of the distinguished Mexican author, of which Catholics throughout the

world may justly feel proud. In this scholarly work, which is not so well known as it should be, one will find the best answer to the many erroneous statements made by superficial writers regarding the part taken by ecclesiastics in the work of civilizing and christianizing the nations of New Spain.

On my calling on Sr. Icazbalceta I found that he had just published a life of Bishop Zumarraga,¹ and that the work contained precisely the facts and information I was seeking. Indeed, so thoroughly has the illustrious author accomplished his task, that no one can pretend to an accurate knowledge of the subject under examination who has not read the chapter which discusses it *ex professo*, and, in such wise, as to terminate forever all further controversy.

The charge made by Sr. Sanchez in the *Anales del Museo* has been repeated by English and American writers with all the variations of which bigotry and prejudice could render it susceptible.

Robertson in his "History of America"² says: "The obscurity in which the ignorance of its conquerors involved the annals of Mexico was augmented by the superstition of those who succeeded them. As the memory of past events was preserved among the Mexicans by figures painted on skins, on cotton cloth, on a kind of pasteboard, or on the bark of trees, the early missionaries, unable to comprehend their meaning, and struck with their uncouth forms, conceived them to be monuments of idolatry, which ought to be destroyed, in order to facilitate the conversion of the Indians. In obedience to an edict issued by Juan de Zumarraga, a Franciscan monk, the first Bishop of Mexico, as many records of the ancient Mexican story as could be collected were committed to the flames. In consequence of this fanatical zeal of the monks who first visited New Spain,—which their successors soon began to lament—whatever knowledge of remote events such rude monuments contained was almost entirely lost; and no information remained, concerning the ancient revolution and policy of the empire, but what was derived from tradition, or from some fragments of their historical paintings that escaped the barbarous researches of Zumarraga."

Such a theme, as one might anticipate, was a grateful one to a writer like Prescott. It enabled him to give full reign to his fancy and afforded him a better opportunity of venting his spleen against

¹ Don Fray Juan de Zumarraga, Primer Obispo Y Arzobispo de Mexico, Estudio Biográfico y Bibliográfico, por Joaquín García Icazbalceta; Con un Apéndice de Documentos Inéditos o Raros. Mexico; Antigua Librería de Andrade y Morales, Portal de Agustinos. No. 3, 1881.

² Book. vii, near the beginning.

the monks and the church than any other subject connected with the history of the conquest. We are not surprised, therefore, when we read his very highly colored account of the rôle which he attributes to the Bishop in the destruction of the manuscripts of the nation's archives.

"At the time of the arrival of the Spaniards," writes Prescott, "great quantities of these manuscripts were treasured up in the country. Numerous persons were employed in painting, and the dexterity of their operations excited the astonishment of the conquerors. Unfortunately this was mingled with other unworthy feelings. The strange, unknown characters inscribed on them excited suspicion. They were looked upon as magic scrolls; and were regarded in the light with the idols and temples, as the symbols of a pestilent superstition, that must be extirpated. The first Archbishop of Mexico, Don Juan de Zumarraga—a name that should be as immortal as that of Omar—collected these paintings from every quarter, especially from Tezcuco, the most cultivated capital in Auahuac, and the great depository of the national archives. He then caused them to be piled up in a "mountain-heap"—at it is called by the Spanish writers themselves—in the market-place of Tlatelolco and reduced them all to ashes. His great countryman Archbishop Ximens, had celebrated a similar *auto-da-fe*, of Arabic manuscripts in Granada, some twenty years before. Never did fanaticism achieve two more signal triumphs, than by the annihilation of so many curious monuments of human ingenuity and learning. The unlettered soldiers were not slow in imitating the example of their prelate. Every chart and volume which fell into their hands was wantonly destroyed so that when the scholars of a later and more enlightened age anxiously sought to recover some of these memorials of civilization, nearly all had perished and the few surviving were jealously hidden by the natives".¹

Mr. Hubert Howe Bancroft reiterates the story in his voluminous but loosely put together work "The Native Races of the Pacific Coast." The chief, if not the only merit of Mr. Bancroft, as a historian, it may be remarked, *en passant*, lies in the fact that his footnotes, in which he cites his authorities, are apparently given with care and exactness, and that he has amassed a rare collection of manuscripts and other materials, which will always be of inestimable value to the student of history. In the subject under discussion he follows in the wake of Robertson and Prescott. And in lieu of stat-

¹ History of the Conquest of Mexico, Book 1. ch.-4.

ing dispassionately the facts of the case, he takes occasion, as in numerous other places in his many ponderous tomes, to deliver a violent declamation against monks and bishops—but, as with Robertson and Prescott, the special object of his bitter invective is Mexico's first prelate, Doñ Fray Juan de Zumarraga. He says :—

“Unfortunately the picture-writings, particularly those in the hands of priests—those most highly prized by the native scholar, those which would, if preserved, have been of priceless value to the students of later times—while in common with the products of other arts they excited the admiration of the foreign invaders, at the same time they aroused the pious fears of the European priesthood. The nature of the writings was little understood. Their contents were deemed to be for the most part religious mysteries, painted devices of the devil, the strongest band that held the people to their aboriginal faith, and the most formidable abstacle in the way of their conversion to the true faith. The destruction of the pagan scrolls was deemed essential to the progress of the Church, and was consequently ordered, and most successfully carried out under the direction of the Bishops and their subordinates. The most famous of these fanatical destroyers of a New World's literature being Juan de Zumarraga, who made a public bonfire of the nation's archives. The fact already noticed, that the national annals were preserved together in a few of the larger cities, made the task of Zumarraga and his confreres comparatively an easy one, and all the more important records, with very few probable exceptions, were blotted from existence. The priests, however, sent some specimens, either originals or copies, home to Europe, where they attracted momentary curiosity and were then lost and forgotten. Many of the tribute rolls, and other paintings of the more ordinary class, with, perhaps, a few of the historical writings were hidden by the natives and thus saved from destruction.”¹

When one learns that Prescott was a friend and a correspondent of Icazbalceta—as is also Bancroft—and that both the one and the other, the latter especially, were in a position to get reliable information concerning the question with which we are now engaged, one must feel that there can be but very little excuse for their misrepresentations of the facts of history. They allowed themselves to be carried along with the current, because it afforded them a rare opportunity to indulge in a rhetorical harangue against persons and institutions with whom and with which they were not in sympathy, and because

¹ Native Races of the Pacific Coast, Vol. ii, p. 527.

their natural bias, and preconceived notions, which are ill concealed, led them to cling to a fiction, rather than accept an authentic statement of fact which Sr. Icazbalceta was in a position to furnish on demand.

But, it will be urged, even the illustrious Humboldt rehearses the same charges as do the writers just quoted.¹ This is true, but it only goes to show how difficult it is sometimes, even for a great mind,—one earnestly seeking after truth,—to avoid being swayed by prejudgments and to steer clear of error; how almost impossible it may be to disentangle truth from the mazes of falsehood, when a determinate statement or proposition has been given a similitude of truth by dint of constant repetition from generation to generation. The saying of Voltaire, "Lie, lie, something will stick,"² is particularly applicable to the case in point, and shows how easy it is, not only to distort the facts of history, but to put in circulation errors and falsehoods that it may require centuries to eradicate.

We have given extracts from only a few writers all of whom are well known and recognized by the general public as standard authorities on the subjects which they respectively treat. Sr. Sanchez, in support of his thesis, quotes no fewer than eighteen authors, most of whom wrote in Spanish. Among the best known and most distinguished of these are Motolinia, Sahagun, Duran, Padilla, Herrera, Torquemada, Ixtlilxochitl, Clavijero and Alaman. Sr. Icazbalceta, however, goes much further. In addition to the authorities adduced by Sr. Sanchez he cites and critically examines the testimony of fifteen others, whom Sr. Sanchez had not consulted, or whom, at least, he does not mention in his *Reseña Historica*. Among these may be named Mendieta, Cavo, Veytia and the Italian traveler, Gemelli Careri. Sr. Icazbalceta thus summons before his tribunal no fewer than thirty-three witnesses, embracing all the more noteworthy writers on the question at issue, from Mr. Bancroft, the latest traducer of Bishop Zamarraga, to Pedro de Gante, who wrote in 1529. Examining each author in turn, beginning with Mr. Bancroft, he goes back to those who first gave currency to the charges which have so long obtained against the venerable prelate of Mexico. Some of the more modern witnesses he dismisses forthwith, because they fail to adduce the authorities on which they base their statements.

¹ In his *Vues des Cordillères*, p. 26, Ed. in folio, he says, " Lorsque l' évêque Zumarraga, religieux Franciscain, entreprit de détruire tout ce qui avait rapport au culte, à l' histoire et aux antiquités des peuples indigènes de l' Amérique, il fit aussi briser les idoles de la plaine de Micoatl."

² " Mentez, mentez il y en restera quelque chose."

Others he rejects because they are manifestly so prejudiced and so actuated by antipathy and passion that they are disqualified from testifying. Others still are excluded because in citing their authorities, they give the judge an opportunity of weighing the testimony as presented by the primitive authors. After a brief but searching examination, in which the judge surprises us at every step by his keen analytical treatment of the case no less than by his marvelously comprehensive knowledge of all the facts bearing on the question, he reduces the number of those competent to testify from thirty-three to thirteen. Twenty are at once pronounced incapable of giving evidence, either on account of strong prepossessions adverse to the accused, or because they simply repeated what had been stated by others before them.

These thirteen authors Sr. Icazbalceta divides into three classes according as they speak of the destruction of temples, or idols, or picture-writings. The reasons that prevailed for the destruction of temples or idols were not the same as those that would lead to the destruction of picture-writings, nor were the consequences flowing from such destruction the same in the three cases. Again, each one of these three divisions is subdivided into two others—the first embracing those authors who speak of the Bishop, and the second comprising those whose evidence relates to others, missionaries or not.

The destruction of the *teocallis*, or pagan temples, was a religious and a military necessity. The missionaries came to convert the Indians, and to bring them to a knowledge of the true faith. But they could have accomplished little or nothing if the natives had been left in undisturbed possession of their ancient places of worship. The pagan priests, who far outnumbered the missionaries, could under such circumstances have counteracted without effort all the results that could have been achieved by the ministers of the Gospel. The only thing, therefore, to be done, unless the work of christianizing the Indian was to be rendered futile, was to expel the pagan priests from their temples, and to prevent their return by razing the temples to the ground.

But even if the missionaries had not found themselves obliged to destroy the edifices dedicated to the worship of false gods and polluted by the blood of thousands of human victims, their destruction would still have been deemed an imperative necessity from a military point of view. Every *teocalli* was a fortress, and it was obviously an impossibility for a small handful of men to retain posses-

sion of the country for any length of time, if the Indians, who were but partially subdued, were allowed to retain what, in the event of revolt, would have been a most formidable means of offence and defence.

The peculiar form of the *teocallis*—being pyramids of earth or stone, surmounted by small wooden towers, and temples—was such as to preclude the possibility of converting them to uses other than those for which they had been designed. With the pagan temples of ancient Greece and Rome it was quite different. Their structure was of a character that admirably adapted them to the purposes of christian worship. The simple blessing of the church, was, therefore, all that was requisite to change them from habitations of Satan to the abodes of the true God.

Nevertheless the *teocallis* that were made of stone served one good purpose. They supplied material for the erection of churches and oratories. And the poor Aztecs, who had for generations been so inhumanly treated by their cruel priesthood, were only too glad to lend a helping hand toward demolishing the blood-stained edifices on whose altars had been sacrificed so many who were near and dear to them. The sacrificial stone, always reeking with human blood, was replaced by the altar of unbloody sacrifice, and the joyful bell, calling the people to prayer, was substituted for the mournful *teponaxtli*, whose lugubrious tones gave the signal for the slaughter of some new band of trembling and terror-stricken victims.

According to Motolinia, the work of demolishing the *teocallis* was begun January 1, 1525, in Tezcuco. But Bishop Zumarraga did not arrive in New Spain until December 1528—three years subsequently. He could, therefore, have had nothing to do with the destruction of the great *teocalli* in the Capital because this was decreed and effected by Cortez immediately after the taking of the city, and was one of the first things demanded before the task of rebuilding the city could be undertaken. The same may be said of the pyramidal temples in other places. The material of which they were constructed was required for the building of churches and chapels, and the majority of the *teocallis* were appropriated for this purpose before Bishop Zumarraga even set foot on Mexican soil. In summing up the evidence bearing on the destruction of the *teocallis* Sr. Icazbalceta declares: "I do not know of a single trustworthy document by means of which it can be proved that Bishop Zumarraga ever laid hands on a single temple".¹

¹ Op. cit. p. 346.

If there were reasons for the demolition of temples, there were still stronger ones for the annihilation of idols. In no other way could the Indians be effectually withdrawn from their heathenish customs and practices. And considering the incredible number of idols that were found everywhere, their total extirpation was no inconsiderable task. They were met with at every turn—in the house, in the garden, in parks and forests, on the mountain top, and in places where one would least expect to find them. Indeed so loath were some of the natives to part with their fetiches that, for surer safe-keeping, they concealed them at the foot of crosses and crucifixes.

Some writers, among them Clavigero, have affected to believe that the objects of worship of the Indians should have been preserved in museums for the benefit of students of a subsequent age. Such action would have been sheer folly—aye, worse than folly—madness. What interpretation would the Indians have put on such a procedure? Only one, and that, to them, the most natural one. They would have regarded the preservation of their idols, and the appointing of persons to take care of them, as a certain indication that the Spaniards themselves considered them as so many deities and would, accordingly, have construed any evidence of appreciation into an act of worship. The only course, therefore, left open to the missionaries, if they were to convince the Indians that their preaching was in accordance with their practice, was for them to be consistent. It was necessary for them to show their abhorrence of every form of idolatry, and to demonstrate to the benighted pagans that their idols could be treated with every kind of indignity, and broken into fragments, without the slightest fear that such actions would bring down upon the heads of those who dared such things the wrath and avenging thunderbolts of some outraged god. Hence idols wherever found, were overthrown. They were often, moreover, ignominiously cast into the fire, and thus treated as the meanest of criminals. They were defaced and broken and subjected to every species of contumely, until the Aztec had learned the lesson—which could not have been taught him so well in any other way—that his idols were as powerless to aid him as they were to help themselves, and that, far from being regarded as objects of worship, they were to be treated with contempt and reprobation.

And what share had Bishop Zumarraga in this justifiable destruction of idols? Very little indeed. Nothing that was done before his arrival at the close of the year 1528 can be attributed to him. It is true that he gave orders that the idol of Teotihuacan should

be precipitated from the high position which it occupied. A century later Gemelli found it broken in three pieces at the foot of the pyramid on which it had been located. Had there been any reason for preserving these pieces they could even then, easily have been reunited, and the idol would have been restored to its original form.

But aside from this solitary case, in which the Bishop simply performed his duty, there is not another instance that can be cited where he is known to have taken an active part in the destruction of idols. Ixtlilxochitl indeed accuses him of having destroyed the bass-relief of Tezcotzinco, but then, as we shall learn, the testimony of this writer is open to suspicion, and often deserving of little, or no credit whatever. Padilla also holds him responsible for defacing the figure of a coyote, sculptured in the solid rock, on the summit of a certain mountain. The last two charges, however, are so vague in their character, and the testimony, of at least one of the witnesses, so unreliable, that they can both be dismissed without further comment.

Pass we now to the alleged destruction of manuscripts, or picture-writings. Of the thirteen authors, out of the thirty-three, whose testimony Sr. Icazbalceta deemed worthy of examination, six must now be excluded, as they speak solely of the destruction of temples and idols, and make no allusion to that of pictures, or manuscripts. Only seven are now left, and of these seven we need consider but two—Torquemada, and Ixtlilxochitl. The former is the first to attribute to the Bishop the burning of manuscripts, but he says nothing of the archives of Tezcuco. It is of the latter writer that I shall have most to say, as he it was who originated the story regarding the extent and magnificence of the treasures preserved in the archives of Tezcuco. And as it is on the wholesale destruction of these archives that most stress has been laid, especially by modern authors, I shall, without further preamble, make a few brief observations regarding the character of Ixtlilxochitl as a historian, and inquire how far he merits our confidence in his statements anent the question now under investigation.

Don Fernando de Alvo Ixtlilxochitl, who wrote between the years 1600 and 1615 or 1616—over fifty years after the death of Bishop Zumarraga—¹ was a descendant of the kings of Tezcuco. Having been reduced to straitened circumstances, he deemed it politic, in order to interest the Spanish Government in his behalf, to exagger-

1. The venerable prelate died June 3, 1548, at the age of more than four score years. The exact date of his birth is unknown.

ate the glory of his ancestors and the splendor of their achievements in war and peace. According to him, Tezcuco was "the Athens of Anahuac; her king, the glorious descendant of the great Chichimecan monarchs, was the oracle of the kings of Mexico; the one whose voice was raised in council and who was always consulted in difficult cases. There the Mexican language was spoken in its greatest purity; there literature was cultivated and there likewise were preserved all the treasures of science and wisdom of the race. In Tezcuco were schools of poetry and music, of oratory and philosophy. Her temples and palaces and gardens surpassed in beauty and magnificence those of the great Tenochtitlan. He even goes so far as to assert that the kings of Mexico were tributary to those of Tezcuco."

If we now turn to another Aztec historian, Tezozomoc, we shall learn that the king of Tezcuco was nothing more than the first feudatory of the Emperor of Mexico. We are told that the splendor of the Mexican court was unsurpassed and that the power of her rulers admitted neither division nor rivalry.

Which of the two authors shall we credit? For our present purpose the answer is immaterial. If we refuse to believe Ixtlilxochitl when declaring the existence of the archives, whose value he so highly extols, we need go no further, as that could not have been destroyed which did not exist. If, however, we credit his assertions about the existence of such archives, we must also accept his statements, when he declares, as he does in two different passages, that the Tlascalans, when they entered Tezcuco, in company with Cortez, set fire to "the principal palaces of king Nezahuilpilli in such wise that they burned *all* the royal archives of *all* New Spain, and the memory of her antiquities perished from that time."

The entrance of Cortez at the head of his army, into the city, was effected the last day of the year 1520. Eight years subsequently, Bishop Zumarraga came to Mexico for the first time. "What Tezcucan archives did he then burn, if they had already been *all* destroyed? Did he perchance set fire to the ashes of the papers previously burned by the Tlascalans?"

But we have not yet discovered the author of the story imputing to Bishop Zumarraga the burning of the archives of Tezcuco. Who was he? When did he live? What is his standing as an authority on the question? Neither Ixtlilxochitl nor Clavigero, nor any of the earlier writers ascribe to the Bishop this Omar-like act of vandalism. Who, then, is the author of the fiction?

Incredible as it may appear, the story was first fabricated towards the close of the last century by a certain writer by the name of Mier¹, nearly three centuries after the event is alleged to have occurred. Mier's friend and companion, Don Carlos Bustamente, took up the fabrication and, adding to it a few touches of his own, gave it a circulation that it has retained until the present time.

Both Mier and Bustamente had a special grudge against Spaniards and Bishops. In the estimation of the former Bishop Zumarraga was guilty of three unpardonable sins. He was a Spaniard. He was a monk. He was a Bishop.

Any one that has read aught of Mier is not surprised at his having invented such a fable as the one in question. He was fully capable of this and much more, as his writings evince on almost every page. But fortunately for the cause of truth and justice both Mier and Bustamente have at last received their deserts. Their unscrupulous tampering with the facts of history has been discovered, and they now stand with all impartial readers as utterly discredited. A Nemesis—just and certain—has overtaken them, and both the authors and their works have been summarily consigned to the dark and pitiless waters of Lethe.

But, it will be insisted, if Bishop Zumarraga did not burn the archives of Tezcuco, because they were not in existence at his time, he was guilty, nevertheless, of what was equivalent to this in destroying all the picture-writings on which he could lay his hands.

We come again to a question of fact. Did the Bishop do what his accusers maintain that he did, or is he to be pronounced innocent of the charge so often preferred against him?

The only evidence that can be produced to substantiate this last charge is that which is based on a letter, written by the Bishop himself, to the general chapter of Tolosa, held in June, 1531. In this letter, that has given rise to much disputation, occurs the following sentence: "*Baptizata sunt plusquam ducenta quinquaginta millia hominum; quinginta deorum templa sunt destructa, et plusquam vices mille figuræ daemonum, quas adorabant fractæ, et combustæ.*"²

The whole controversy here, as will be seen at a glance, turns on

1. His words, as quoted by Icazbalceta, p. 317, op. cit., are "Al primer obispo de Mexico se le antojo que todos los manuscritos simbolcos de los indios eran figuras magicas, hechicerias y demonios, y se hizo un deber religioso de exterminarlos por si y por medio de los misioneros, entregando a las llamas todas las librerias de los Aztecas de los quales solo la de Tezcuco, que era su Atenas, se levaba *tan alla como una montana*, cuando de ordeu de Zumarraga la sacaron a quemar."

2. Various copies of this letter, in Latin and in Spanish, are given in the valuable appendix of Sr. Icazbalceta's learned monograph.

the meaning of the words "*figurae daemonum*." The earlier writers understood them to signify false gods or idols, and Sr. Icazbalceta contends that this is the only meaning that history and sound criticism will permit one to assign them. Those, however, who take the opposite view argue that "*figurae daemonum*" must refer to picture-writings because of the word *combustae*—burnt—which, they maintain, could not apply to such incombustible materials as idols of stone. These objectors forget that there were idols of paper and wood as well as of stone. They lose sight too of the fact that even those of stone were not infrequently covered with cloth and other inflammable material, and that it was a common occurrence to cast stone idols into the fire, to show thus the execration in which they should be held, and then break them in pieces afterwards.

Such being the case, what becomes of the indictment so often brought against the venerable prelate concerning the part he is reputed to have taken in the destruction of the records of the country of his adoption? The words of the letter just quoted cannot, as we have seen, bear the interpretation so often put upon them by the bishop's vilifiers. The testimony of Ixtlilxochitl, so frequently adduced, is of no value. That of his contemporary, Torquemada, rests on only vague surmises and on the artful fabrications of certain Indians—*Indios embusteros*, Icazbalceta styles them—whom the Spanish historian employed as interpreters, and who, to conceal their ignorance, and to further their own designs, intentionally led him into many and grave errors. Mier and Bustamente—the fathers of the story about the burning of the "mountain-heap" of precious documents that Prescott so much laments,—are, for reasons already given, entirely ruled out of court.

Sr. Icazbalceta's answer to the question just asked, is short and to the point. "There is," he says, "no *certainty* that there is due to Bishop Zumarraga the destruction of a single picture."¹

We might securely rest our case on this positive and emphatic declaration of the distinguished historian. But the desire completely to vindicate the character of the much maligned Bishop impels me to make a few observations more, concerning himself and his associates.

It betrays an utter ignorance of the life and achievements of the man, to refer to him, as so many have done, as an ignorant vandal, a fanatical iconoclast, the Omar of the New World, as one actuated, by "brutal, superstitious and voluntary ignorance"—these are

¹ Op. cit.—p. 364.

Bustamente's words—for nothing could be farther from the truth. Even Sr. Sanchez is forced to acknowledge that the Bishop was a man of great energy and humility, a personage of exalted virtue and apostolic zeal, and the valiant defender of the Indian, to whom he was ever a friend and a father.

Bishop Zumarraga, as his biographer demonstrates, was without peradventure, a man who would have reflected honor on any country and on any age. As an ecclesiastic, he will compare favorably with the most eminent of his countrymen. As a statesman he won the confidence of the rulers of Spain, and commanded the respect and admiration of the authorities in the land of the Aztec.

He was, in every sense of the word, the shepherd of his flock. He was their defender against their oppressors, and their benefactor in sickness and distress. At his own expense, he erected hospitals and asylums, and made provision for the widow and the orphan. He built schools and colleges for the education of the natives, and endeavored, by every means in his power, to secure for them all the benefits of a christian civilization.

That he might be able to carry on more effectually and more expeditiously the work of instructing the Indian, he sent to Spain for a printing-press, and had established in his episcopal city, under his immediate supervision, the first printing-office in the New World. On this press were printed books in both the Spanish and Mexican languages, and the number of works published during the lifetime of the far-seeing prelate would be a matter of astonishment to those who have been taught to regard him as a narrow-minded, ignorant monk.

Besides having others write for the instruction of his people he wrote much himself. Indeed, some of the most useful and most popular works then published were from his facile and prolific pen. They were mostly plain expositions of christian doctrine and were admirably adapted to the capacity of those for whom they were intended. They were characterized by a simplicity, directness, and persuasiveness that gave them a power for good that few similar works have ever possessed in such an eminent degree. He may not be ranked among the classic authors of Spain, he had not the elegance of diction of Fray Luis de Granada, but he had the faculty of expressing the saving truths of the Gospel with a force and an unction that appealed to the heart as well as to the intellect, with an effect that was almost irresistible. Even to-day, some of his works might be read with nearly as much profit and edification as when they were first published.

And with all his other cares he found time to organize and develop many new industries that were destined soon to contribute materially to the public weal. He caused to be brought from Spain the most valuable kinds of fruit trees, and had them planted where he thought they would thrive best. He fostered sericulture, and the manufacture of silk, and so great was the amount produced that it soon became an important article of commerce. The same may be said of the cultivation of flax and the production of linen. He also caused to be imported such domestic animals as were judged to be most useful to his people. To teach the Indians various trades, and to familiarize them with European methods of agriculture and manufacture, he invited laborers and artisans from Spain, and brought them to Mexico at his own expense.

As a Churchman he recalls to our minds St. Thomas of Villanova, and St. Isidore of Seville. As an administrator, there was much in him that gave such eclat to the career of his illustrious countryman Cardinal Ximenes. As a statesman and a diplomat, obliged to deal, at one time with the Emperor, at another with the viceroy, and again with councils and chapters without number, he exhibited all the sagacity and enterprise and comprehensiveness of view that so distinguished Richelieu, without, however, displaying any of those qualities which have made the great Cardinal the object of so much adverse criticism.

And, yet, it is this man, who did so much to ameliorate the condition of the Indian and to elevate him to a higher plane ; who was an energetic promoter, if not the organizer, of every movement that tended to develop the resources of the country ; who contributed so much to the dissemination of knowledge among the masses, and labored so assiduously and successfully in the cause of higher education ; whose whole life was marked by a spirit of enterprise, liberality and broadmindedness that always distinguish genuine greatness—it is this man, the honor of his age and country, and the benefactor of his race, that certain prejudiced and superficial writers would have us believe was an ignorant, fanatical monk, whose sole mission was to keep the world in ignorance, and whose highest ambition was the aggrandizement, even at the sacrifice of honor and principle, of the community to which he belonged, and the Church of which he was a representative. Well might one exclaim with the Roman orator, "*O tempora, O mores.*" But, thank God, the light of truth is at last beginning to break in upon the obscurity that has so long prevailed, and that has so long prevented one of the noblest of men from being seen and known in his true character.

What has been said of Bishop Zumarraga regarding the part he took in the destruction of the nation's archives, and of precious manuscripts can also, in great measure, be iterated of his associates, the monks and priests who were his coadjutors in the work of evangelizing the Indian.

They are accused of having destroyed historical records that would now be of priceless value. But no one, even when challenged to do so, has ever yet stated what was destroyed, when, or by whom. It is sufficient here to affirm that the charges made against the early missionaries have been grossly exaggerated. In many respects the charges are demonstrably false. For reasons, which at the time were deemed justifiable, they did, indeed, it may be admitted, destroy some picture-writings, but when they discovered their mistake, they made ample reparation for all the losses they had occasioned.

It is obviously not my purpose to make an apology for the missionaries for having destroyed idols and pagan temples. They would have been derelict in one of their first duties if they had done otherwise. Neither is it my intention to minimize the importance of some of the records that have disappeared, nor to undervalue anything that would throw light on the history of Mexico before the Conquest. But I must enter an emphatic protest against holding innocent men responsible for what they never did, or even thought of doing—what they could not have done even if they had been so minded.

It is a notorious fact that the picture-writings of Mexico had suffered serious losses even before the missionaries had touched the shores of the country. Sahagun relates the destruction of such records by the Indians in the time of King Izcoatl. Pomar, as well as Ixtlilxochitl, recount the burning by the Tlascalans of the archives of Tezcuco. In order to gain possession of the city of Mexico, Cortez found himself compelled to demolish the greater part of it, including the *teocallis*. With this wholesale devastation of the Capital disappeared many, if not most, of the annals therein preserved. Add to these three great causes of destruction—with which the missionaries, and much more Bishop Zumarraga, had nothing to do—the various losses incident to the long and protracted wars that desolated the country, as well as those that were entailed by neglect and the ravages of time, and we shall find that, at the period of the arrival of the missionaries, there was not much left for them to destroy, even if they had been so inclined.

Certainly there were no longer in existence those "mountains of manuscripts" that fanciful writers tell us of, which according to Don Ignacio Cubas, were sufficient to feed the flames of a large bonfire for *three months*. Neither have we any reason for believing that these documents possessed that intrinsic value attributed to them by Sr. Cubas—still less that there were consigned to them invaluable secrets and discoveries that were unknown to civilized Europe. Historians of the Draper stamp are wont to claim the beginnings in every art and science for the mystical and much over-rated Arabs of the Middle Ages. Sr. Cubas, as his writings evince, does not hesitate to make a like claim for the unknown and overlauded annalists of Mexico.

On reading his description of the great bonfire one would imagine that Sr. Cubas was an eye-witness—so detailed is his account—instead of a chronicler, who lived full three centuries after the date to which the event is assigned. And so precise is the information he vouchsafes us regarding the contents of the manuscripts consumed by the flames, that we should infer that he had at hand a catalogue of all the libraries then and there destroyed. But the careful student of history will find that the statements of Cubas, unsupported as they are, by any reference, are no more deserving of credence than the assertion of Robertson regarding the *special edict* of Bishop Zumarraga ordering the destruction of the nation's archives—an edict which Icazbalceta does not hesitate to state no one has ever seen, for the simple reason that it was never issued.

It has been averred that the missionaries made ample reparation for any losses of which through inadvertence or lack of information, they may have been the cause. Indeed, all the knowledge that we now possess regarding the history of ancient Mexico we owe to them. They were the first to learn the languages of the peoples with whom they came in contact; the first to collect and preserve what was left of the past history of the nation; and the first to interpret and translate the picture-writings, and thus make them available for students and historians of a later age.

But yet more. It must not be forgotten that the only value that Mexican picture-writings now possess is that given them by the works of the much abused monks and ecclesiastics who lived and labored in Mexico immediately after the Conquest. Without their writings, the hieroglyphical records of Mexico would be as unintelligible, as were those of Egypt before the grand discovery of Champollion. It is easy for plagiarists and sciolists of a subsequent

period to cast reproach on the missionaries who labored during the first century after the settlement of Mexico by the Spaniards, but it must be borne in mind, that it was these same missionaries, and they alone, who have given us the key to the interpretation of the native records, and that they it is who have supplied us with all the materials of the nation's history which are now at our disposal. Without their contributions the history of Mexico before the advent of the Spaniards would be impossible, and we should to-day, know little more of the country and its early inhabitants than is now known of the Mound-Builders of Ohio and Illinois, of the Cliff-Dwellers of Arizona and Colorado.

To recapitulate. Thanks to the masterly *Estudio Biographico y Bibliographico* of Sr. Icazbalceta, whose argument I have endeavored to present as clearly as possible in the foregoing pages, we are now able to view the life and character of the venerable pioneer Bishop of Mexico in their true light. Far from being an ignorant and fanatical iconoclast, the destroyer of a nation's records, and the treasures of a new world's literature, he was one of the most intelligent, progressive and generous spirits of his own, or of any age. This is proved to demonstration by every act of his episcopal career.

That Bishop Zumarraga destroyed a single temple there is no evidence whatever. Had he done so, no reasonable man could find fault with him, as the reasons for their destruction were, as we have seen, numerous and imperative.

Authentic history tells us of only one idol—that of Teotihuacan—destroyed in direct pursuance of his orders. No doubt many others were destroyed with his knowledge and approval. It would be a strange thing indeed to see a christian bishop, in a pagan country, so far forgetting his primal duty as to not remove the worst stumbling blocks standing in the way of a people's entrance into the Fold of Christ. But we are speaking not of a question of duty—but of a question of fact. Had not the work of demolishing temples and destroying idols been well under way, if not almost completed, before the Bishop's arrival, there can be no doubt that he would have done his duty as intrepidly and as thoroughly as it had been performed by those who were in the field before him.

As to the great rock of scandal—as Sr. Icazbalceta calls it—the destruction of the national archives, there is no certainty that the Bishop ever destroyed, directly or indirectly, a single manuscript. No one ever charged him with having done so until over half a cen-

tury after his death. It was then, when all who had known the venerable prelate were dead, and when, consequently, no one could rise up to contradict their statements, that Torquemada and Ixtlixochitl published those libels, and originated those calumnies which have constituted the foundation of all those bitter invectives and envenomed diatribes that have so long been directed against one of the best and noblest of men. Excluding the testimony of the two authors just mentioned, because, as we have learned, it is impeachable on so many grounds—every presumption is in the Bishop's favor. His earnest and persevering efforts in behalf of education, the establishment, shortly after his arrival, of a school in his episcopal city for the interpretation of picture-writings, the personal interest he manifested in everything that related to the history and traditions of the aborigines—as is evinced among other things by his *Memoria* to the Council of Trent, concerning the antiquities of New Spain—all go to demonstrate that Bishop Zumarraga was, in sentiment and in action, the very opposite of what he is represented to have been by a certain class of writers whose *dicta* have been accepted, almost universally, as the incontrovertible facts of history.

"Sound criticism," says Sr. Icazbalceta, in concluding his elaborate investigation—and I am glad to terminate this long article in his own words—"can no longer permit the repetition of these absurd charges against the missionaries, and in particular, those against Bishop Zumarraga. The one who still persists in maintaining such an absurdity simply declares how superficial have been his studies, and how completely he is under the dominion of passion."

J. A. ZAHM, C. S. C.

TOTAL ABSTINENCE.

(FIRST ARTICLE.)

IF there is any one question more likely than another to affect deeply and widely the people of this country, it is, we venture to say, what is commonly known as the "Temperance Question." It is not necessary to go largely into the matter to prove this. The enthusiasm which ever attends on the temperance meeting—the crowded halls, the eloquence of the speakers, the sympathy all feel with sincere workers for it; the existence too of the Prohibition Party; the laws introduced to prohibit the traffic

in spirits, or to moderate it, through high license—all go to show how deeply seated is the feeling in its favor. It is not a thing of yesterday ; it has been agitated among English-speaking people for well nigh a century. The fame of F. Mathew endures. His friends style him the Apostle of Temperance, and in truth, whatever may be said of his system or method, he deserves the gratitude of immense multitudes rescued by him from excess in drinking and its direful consequences.

There are those who advocate Total Abstinence as a reaction in their own case ; there are others who do so through a noble motive of aiding their brethren ; both are to be commended, but no one will deny that a far greater meed of praise is due to him who, having no need to do so, by word and example enforces the observance of it. There is something in this both noble and heroic. But precisely because there is in it the noble and the heroic, it is likely that those who will do so will not be very numerous, in proportion to the community. For a perpetuated movement of this kind there must be some powerful evil to avert, a great good to be obtained, and hence Total Abstinence is more likely to be sustained and advocated as a remedial measure, preventive of a vast amount of evil moral and social. As it therefore more properly has the nature or character of a protest against the abuse of spirituous drinks, it is to be expected that those who have suffered from such abuse will most loudly and feelingly advocate it. But when excitement and feeling come into play, there is likely to be excess, showing itself in arguments pushed too far, or lacking in soundness, and in measures which reason cannot always approve. Thus for example the moderate use of alcoholic beverages is cried down, and even condemned as sinful ; those dealing in them are spoken of as guilty of sin, and measures are introduced which take away individual rights, to prevent a comparatively small number, (for drunkards are the exception in any community,) from doing harm by excess in drinking,—and that with little success, for those addicted to excess always manage to find “a hole in the wall.” It seems to us, the best way to help the cause is to preserve it from its erring friends ; for what is based on truth is sure to commend itself to the thoughtful, and the prevention of mistakes guarantees success. It is for this reason, that having been requested to write these articles, we propose to give the correct view on this subject of Total Abstinence, and on what relates to it ; and this all the more, because there are not lacking the best of reasons for keeping it up.

We have said that Total Abstinence is a remedial measure ; its purpose is to remedy an abuse. An abuse means or implies a use which is not in itself bad, in other words good, in which there is no moral evil. A long time ago St. Augustine laid down the principle : " evil is the result of enjoyment of those things which should only be used ; *velle utendis frui.*" St. Thomas of Aquin too, lays down the rule : *agere cum delectatione non est peccatum ; agere propter delectationem peccatum est.* " To do what it is lawful to do, with pleasure, is no sin ; but to do the same thing for the pleasure of it only is a sin." These rules may be said more properly to apply to the gratification of sense, as for example eating and drinking. The evil, therefore, which Total Abstinence wars against, intemperance, consists in abuse ; it is the enjoyment of drinking for the sake of the pleasure, and the excess of that enjoyment. The use of the same beverage because needed, useful, wholesome, medicinal, is not sinful. Hence the reasonable and moderate use of wine or alcoholic drinks is prohibited by no law, and if enjoyed, while used for a proper purpose, as refreshment, is in no wise sinful. It might be said that the supposition of the use of alcoholic drink being ever wholesome, useful, or necessary is untenable. But this is not so. The testimony, experience, and practice of the human race is against any such absolute assertion. What is to be said then of the charts scientific men have prepared, which are in use in schools, demonstrating the effects of alcohol on the liver and on the stomach?

The answer is simple. These effects are the result of excess ; a moderate rational use of wine and spirits produces no such effects.

But we have known such effects in the case of persons who never were intoxicated ; what then ? That may be ; but a person has not to become intoxicated before drinking to excess. He is guilty of excess when he drinks more than he needs, or more frequently than necessary. The secret tippler may be in a continual state of sin, though externally he may give no indication of his habit ; and in all probability will have a hob-nailed liver, or a chronic inflamed condition of the coats of his stomach, before the man who drinks openly, and now and then only gets drunk.

St. Thomas of Aquin treats this matter of drinking very clearly, as is his wont. Question 149, 2^a. 2^{ae}. he says sobriety is a special virtue which keeps away the special impediment to reason which comes from the fumes of strong drink, and he goes on to ask whether the use of wine is in itself wholly unlawful ; and he answers no : just as no food or drink except accidentally ; as for example, if

wine do not agree with one, or he exceed his measure, or act against a vow, or give scandal. As will be seen, this enumeration of exceptional cases which render the use of wine unlawful, only goes to strengthen his proposition, that the use of wine, in itself, is not unlawful: *Bibere vinum, secundum se loquendo, non est illicitum*. With these principles clearly understood, there is no impediment to the establishment of societies which more or less control or exclude the use of wine or liquors, such as for instance, the Society of the Sacred Thirst, which had its origin in Armagh, and requires its members to say certain prayers in honor of the thirst of our Lord on the cross, and especially to abstain from the use of wine and spirituous drinks on Friday; other societies which permit wine and beer, but rigidly exclude alcoholic drinks; and finally the Total Abstinence Society which has the approbation of the Holy See, and has done so great and widespread good. These societies are all governed by sound Catholic principle, and do not admit of the fanaticism which condemns as criminal any who do not follow their practices. It is this which recommends to the approval of the country the action of Catholics in this important matter, and which caused one of the most prominent statesmen of our day to remark to the writer: "I like the position of the Catholic Church with regard to temperance; it is temperance without fanaticism."

What has been a source of detriment to the movement favoring Total Abstinence, has been this fanaticism in the past, now in great part done away with. The excitement with which it was deemed necessary to introduce and keep up the movement, as it was important to arrest attention and make men think, had the effect as always happens, of putting under a ban those who would not take the pledge. This pledge was given by F. Mathew, with such an accompaniment of religious rite, as to impress with its solemnity, and lead those taking it to regard those who did not as wanting in their duty, and to consider the breaking of the pledge as the violation of a vow. This thing was kept up for many years after the death of F. Mathew, and perhaps even now obtains. The writer has frequently met with those who had this false idea, and who really from a false conscience did commit a mortal sin by "breaking the pledge." Such a sin could be committed only on the supposition that the pledge was a vow, a solemn promise made to God to do a good thing. As we understand it, those who introduced and perpetuated the practice of taking the pledge never intended it should be looked on as a vow; they would have done wrong had

they so intended it, and made those taking it so understand. In itself the privation is a serious one and so onerous that it has not unfrequently been broken, besides being a source of infinite scruple. Now no one has a right to increase the chances of sin ; that is folly. It is wisdom to diminish such chances. At most the pledge could be considered merely a solemn resolution to abstain, as a matter of good to oneself and to one's neighbor. The use of wine and spirituous liquors not being in itself wrong, no human enactment, such as the pledge, could make it so ; for a sin is something in thought, or in word, or in deed, against the law of God. The law of man derives its authority from the law of God, upon which we must fall back when we wish to show a thing sinful. To break the pledge, therefore, is to break one's resolution, to act dishonorably, as one is believed to keep it, and on that account enjoys honor and certain privileges. On the other hand this pledge, rightly understood, is very useful, and helps greatly a life of sobriety. It seems to us that besides the impression made upon the pledge-taker, it protects him from temptation, and especially from conviviality, from the frequenting of places and company dangerous to himself, from invitations to drink ; while on the other hand, it brings him in contact with those disposed as he is, whose sober, and regular, and industrious life is a safe-guard to him, and an encouragement. This of itself is enough to authorize the perpetuation of the right use of the pledge, in spreading the practice of Total Abstinence.

An objection might be made to what has just been said regarding the breaking of the pledge. Is not the assertion that the breaking of the pledge is not sinful too sweeping ? Is it not sometimes sinful ? We answer : it is ; but that is as the phrase goes, *per accidens*, and not from the nature of the pledge. It may happen that a man who takes the pledge is so weak that he cannot resist temptation ; his appetite for drink is so strong, that if he takes one glass, he will take another and another, and so drink to excess. In this case most certainly the man sins, not precisely by breaking the pledge, but in doing so he puts himself in the proximate occasion of becoming intoxicated ; and for this reason his first glass is or is likely to be, a mortal sin ; we say likely to be, because some especial reason might make it only venially sinful, or in some rare case not sinful at all.

A further objection might be urged on the ground of a contract with a temperance society entered into by the one taking the pledge. The society agrees to give him aid and the enjoyment of certain

privileges it can bestow and that on condition of the pledge as a *sine qua non*. Is not the breaking of the pledge a violation of the contract, and does it not constitute a sin against justice? It seems to us that several things must be considered. Does this man pay his dues? Does he also perform other duties imposed upon him by the society? If he does, he makes the return upon which the obligation to render him aid rests, and he does not sin against justice in breaking the pledge. If this man is entitled to aid and enjoys privileges simply on account of having taken the pledge, and for no other reason, should he break the pledge and continue to enjoy his privileges and have pecuniary aid in sickness, he sins against commutative justice; not however if, after having broken the pledge, he honorably withdraws from the society. The best thing he can do however is to go to his chief director, acknowledge his fault, and renew his pledge: for there is none so ready to be indulgent to human weakness and to condone a moment of forgetfulness as the guides whose experience in directing souls is apt to make them considerate; and that all the more, the greater such experience is.

F. S. CHATARD.

A CHAPTER IN MOSAIC THEODICY.

IN Hebr. iii, 1—19, xii, 24—29 and Act. vii, 37, Christ is described as the Moses of the New Testament, as the Apostle, or Messenger, of God to his people. No other person in the Old Testament could have furnished this parallel. And since in both type and antitype, the prophet was incessantly united with the Mediator between man and God, a study of the Mosaic view of God will be instructive as well as interesting. In order to understand the Mosaic Theodicy the more clearly, we shall first consider the divine names Moses employs, secondly the definition he gives of God, and in the third place his doctrine regarding the divine attributes and persons.

Our English and Latin versions of the Pentateuch are misleading, when there is question of the exact distinction between the divine names employed in the Hebrew text. Though the word "Lord" (*Dominus*) generally renders the Hebrew "Jahveh" (*Jehovah*), still it stands at times for the more generic "Elohim" (*God*).

We do not say that the original use of the divine names is entirely neglected in our versions ; but their systematic occurrence in the original text has not been fully rendered in the versions. We must then be allowed to investigate the Mosaic use of the divine names according to the Hebrew text.

In Genesis i, 1—ii, 3, "Elohim" is invariably used to indicate the divinity, while in the succeeding section, Gen. ii, 4—iii, 24, the double name "Elohim—Jahveh" is constantly employed for the same purpose. The same sectional change of the divine name may be traced throughout the entire book of Genesis and the first five chapters of Exodus. In some portions God is called "Elohim," in others "Jahveh," and in others again both names are combined. A third divine name, or rather class of names, is noticeable in the Pentateuch. Here belong "El-Shadday" (the Almighty), "El—'Elyon" (the most High), "El-cOlam" (the Eternal), "Adonay" (the Lord) and all similar expressions. These names, however, occur more rarely, and mostly in conjunction with either Elohim or Jahveh.

Wellhausen infers from this sectional use of the divine names a difference of authorship for the respective portions of Genesis. He refers us to Exodus vi, 3, where God tells Moses that he had not shown his name Jahveh to the patriarchs. Consequently the author of that passage cannot be the author of the Jahvistic portions in Genesis.

Catholic authorities differ on the question whether the alleged passage of Exodus really proves the entire absence of the name Jahveh in pre-Mosaic times. S. Basil, Theodoretus, S. Gregory the Great, a Lapide, Calmet, Tirinus, Haneberg and others agree with Josephus¹ in denying that the divine name Jahveh was known before Moses. But Cajetan, Lyranus, Sixtus Senensis, Tostatus, Bonfrere, Allioli, Welte, Reinke and Corluy have found sufficient reason to hold the opposite view. The grounds on which this second opinion rests are the following :

1.—The name Jahveh enters as a component part into two pre-Mosaic names, "Jochebed," the name of Moses' mother, and "Moriah," the appellative of the sacrificial mountain. Cardinal Franzelin is of opinion that the name of Moses' mother was changed from "Elichebed" to "Jochebed" after the revelation of the name Jahveh. Whatever may be thought of this view, no

¹ Antiquit. ii, 12, 14.

such change has taken place in the name "Moriah." For this word is explained in the very chapter in which it occurs as referring to Jahveh.¹

2.—Without insisting on the fact that Jahveh is derived from a pre-Mosaic verbal form, its frequent occurrence in the earliest writings cannot be passed over in silence. The name occurs in the narrative parts of Genesis 116 times, in the recitative portions of the book 49 times. To eliminate all these occurrences from Genesis by substituting everywhere Elohim or any other divine name in its place, is considered too violent a measure even by the defenders of the Mosaic origin of the name Jahveh. But the proleptic use of the name, especially in the recitative parts, appears to be equally unnatural.

3.—The text parallel to Exodus vi. 3 demands that the name Jahveh should have been known before Moses. For when Moses asked God which divine name should be, as it were, the credential to his divine mission, God answered.² "I am who am. Thus shalt thou say to the children of Israel: He who is (Jahveh) hath sent me to you." But what authority could Moses have derived from an appeal to the divine name Jahveh, if it had been unknown to the Hebrews? Consequently, the name Jahveh must have been known in pre-Mosaic times.

For explaining the sectional change of the divine names throughout Genesis and the first chapters of Exodus, it is of very little importance, whether the name Jahveh was known before the time of Moses, or originated in the words of God speaking to Moses in the burning bush. In either case, Wellhausen and his school deduced from the above fact a plurality of authors for the book of Genesis and the whole Hexateuch. The only difference in our position resulting from the pre-Mosaic existence of the name Jahveh is, that on this hypothesis we too may more easily admit a plurality of authors of Genesis, in a sense explained by Mr. Smith.³

"Although Moses reduced the Pentateuch to writing, we are not to suppose, that he was the original author of everything in it. Former generations, far back in antiquity, had naturally written down and preserved the records of past events . . . It would be no matter for astonishment, if we found him incorporating with his own original materials documents from elsewhere, adapting, cur-

¹ Cf. Gen. xxii, 2, 14.

² Exod. iii, 13, f.

³ The book of Genesis or the Pentateuch in its authorship. London, 1868, pp. 21, ff.

tailoring, extending, translating, as Livy does whole passages of Polybius without acknowledgment."''

But even granting all this, Moses still remains the author of Genesis in its present form. Hence the question recurs, why did Moses call the deity by one name in one passage and by another name in another passage. The occurrence of the same name in whole sections, and its apparently systematic change in other sections, call for a more satisfactory explanation than is given by the accidental difference of authorship. The late Professor Delitzsch seems to have pointed to the right solution of our question when he said that the systematic change of the divine name implies rather a difference of purpose in the one author than a plurality of authors. On a closer examination the same writer discovered that Elohim is the God who creates and preserves nature, El-Shadday is the God who subdues nature so as to make it do what is apparently against its laws, and Jahveh is the author of the new creation of grace and of the supernatural order.

A few instances will both prove and illustrate Delitzsch's theory. The Pentateuch tells us of three special covenants which God concluded with man; the covenant with Noe, the covenant with the patriarchs and the covenant with the people of Israel.¹ The first of these covenants is nothing but a pledge on the part of God that the interrupted course of nature shall be restored, and preserved in future; it is, therefore, concluded in the divine name Elohim. The second covenant with the patriarchs is concluded in the divine name "El-Shadday," because in it the laws of nature are fully subjected to the divine omnipotence; the third covenant with the people of Israel implies the establishment of the supernatural order, and is, therefore, concluded in the sacred name Jahveh. The occurrence of Jahveh in the previous covenants had been merely casual, and pointed to the future, third covenant.²

Delitzsch's theory explains also those passages of the Pentateuch in which Elohim and Jahveh follow one another very closely. To say that such passages indicate the combination of various documents into one narrative by a later compiler, is to introduce an hypothesis both arbitrary and unsatisfactory. To be consistent, we should be obliged to separate not only chapter from chapter and verse from verse, but we should have to tear clause from

¹ Gen. ix, 17; xvii, 1, ff.; Exod. vi, 3, ff.; iii, 14 ff.; cf. Gen. xiv, 18-20.; xxviii, 3. xxxi, 13; xvi, 13; xxi, 33.

² Cf. Gen. xvii. 6; xxviii, 13.

clause, word from word, assigning the first half of a sentence to one writer and the second half to another, ascribing one word to the Jahvist and another to the Elohist; and, after all this ingenuity and labor, we are not able to form out of the various sections obtained by such a minute analysis, narratives that are in any way complete enough to be ascribed to distinct authors.

These inconveniences vanish, if we ascribe the change of the divine names in Genesis and the first six chapters of Exodus, to different aims and ends of the author rather than to a compilation of many documents. Genesis xvii, *e. g.*, begins: "And after he began to be ninety and nine years old, Jahveh appeared to him, and said unto him: I am El-Shadday, walk before me and be perfect." The rest of the chapter is Elohist. Exodus vi, 2, 3, gives us the key to this apparently arbitrary use of divine names. "And Jahveh spoke to Moses saying: I am Jahveh that appeared to Abraham, to Isaac, and to Jacob by the name of El-Shadday; and my name Jahveh I did not show to them." The author of Genesis xvii shows us, therefore, by his use of the divine names that the thaumaturgus, El-Shaddy, who makes his covenant with the patriarchs, is identical with the creator, Elohim, and the sanctifier, Jahveh.

Take again Genesis vii, 16, where the entrance of the divers classes of animals into the ark is mentioned. "And they that went in, went in male and female of all flesh, as Elohim had commanded him; and Jahveh shut him in on the outside." Elohim might have shut the ark; for such an act directly tended to preserve part of the created order. Still it is more fitting that Jahveh should perform this action, because Jahveh is pre-eminently the Saviour-God, who in the fullness of time walks on the raging waters of the sea to save his fearful disciples from a watery grave in the lake of Galilee. The same significant change of the divine name is observed in Noe's blessing.¹ Japhet is blessed in the name Elohim, while Sem receives his benediction in the name Jahveh; for Sem was the forefather of the supernaturally chosen people of God.

If it is hard to explain the occurrence of two or more different divine names in the same verse by the documentary hypothesis, it is still harder to explain by it the joint occurrence of different divine names. Such a *joint* occurrence of Jahveh-Elohim marks the whole passage, Gen. ii, 4-iii, 24. Only four times does Elohim,

¹ Gen. ix, 26, 27.

alone, stand in the said section. With Gen. ii, 4 the history of man begins; the first man is created, raised to the supernatural sonship, placed in the garden of Eden, subjected to his trial of obedience, found wanting, and, after receiving the promise of a future redeemer, driven out of paradise. No wonder then that Jahveh, the God of the supernatural order, appears here as the agent. But the author of Genesis must guard his people against the belief that Jahveh, the God of love, is different from Elohim, the God of power and majesty, the creator of heaven and earth. Hence he uses the double name Jahveh-Elohim twenty times, in narrating this episode of God's unspeakable goodness to man. In the same section Elohim occurs four times; but three of these instances are found in the tempting words of the serpent, and once the name comes from the lips of Eve, then on the point of yielding to the tempter.

Illustrations of a similar significant use of the divine name might be multiplied without number. Though, in many instances, Jahveh could have been used as effectively as Elohim, and *vice versa*, still, according to Moses' fundamental line of thought, Jahveh is invariably the God of the supernatural order, El-Shadday the God of miracles, and Elohim the God of nature. Reasoning from this point of view, Delitzsch has rightly inferred that in the Mosaic Theodicy the double name Jahveh-Elohim is the compend of universal history,

After understanding the peculiar meaning of the different divine names in the Pentateuch, we shall find less difficulty in investigating Moses' definition of God. From the nature of the Pentateuch it follows that we cannot expect to find anywhere in its pages a formal treatise on theology. Still the point now in question is explained in the Pentateuch more clearly and fully than in any other historical book. The above quoted passage of Exodus iii, 14, ff. is here most pertinent. In order, however, to appreciate it properly, we must keep in mind the following points:

1.—God names himself Jahveh not in a cursory and incidental way, as he sometimes says in the sacred text "I am the God of your fathers," but in a most emphatic and significant manner. To the question "what is his name?" the express answer is "I am who am," or "he who is" (Jahveh) is his name.

2.—These names "I am who am" or "he who is" (Jahveh) distinguish God from all false gods, and in general from all that is not God. And not only at the time of Moses, but also in all future time will

Jahveh be the distinctive name of God. "This is my name for ever, and this is my memorial unto all generations," is the testimony of God himself. Hence Jahveh ("he who is") applies to God alone and always, and is therefore an essential characteristic of the godhead.

3.—Whether the name Jahveh expresses the essential definition of God or signifies merely an essential characteristic of the deity, in either case it predicates necessary and self-existing being of God. For if "I am" is an essential predicate of God, it is also a necessary predicate, since everything essential to a being is necessary to it. And in the same manner, if "I am" is an essential predicate of God, "I come into being" or "I shall be" can never be applied to him. Consequently, God must be self-existent.

The history of the name Jahveh and of its modified form, Jehovah, does not form part of the Mosaic Theodicy. The different meanings ascribed to Jahveh are more ingenious than true. The expression of the Apocalypse (1. 8), "who is, and who was, and who is to come," is rather a paraphrase than a literal interpretation of the name Jahveh. Its mystic explanation according to which it is said to signify both the mystery of the Holy Trinity and of the Incarnation, is nothing but a pious fancy. For the Hebrew letters יהוה no more resemble the Father, Son and Holy Ghost or the Word Incarnate, than do the corresponding letters of our alphabet.

Proceeding now to an examination of the divine attributes, we must keep in mind their number and kind. One class of God's attributes regards his mode of being, another class his way of working. The first class contains both negative and positive attributes; the negative remove imperfections from God, such as composition, change and multiplicity; the positive attribute to him something real, such as perfection, goodness and infinity. The attributes which concern God's way of working affect his intellect, his will, or both intellect and will combined. Here belong knowledge, liberty, omnipotence and providence. We shall see that the author of the Pentateuch predicates all these attributes of God either implicitly, by naming him Jahveh, or explicitly, by connecting them with the name Jahveh.

The first imperfection which must be removed from God on account of his name Jahveh, is composition. The name implies God's simplicity, because it signifies that God is self-existing being. For in self-existing being there is neither physical nor logical composition, excluding as it does all physical or logical parts. For parts, to be

parts, must differ from one another, *i. e.*, they must not severally contain the whole essence of the compound. Now, whatever part we may imagine, in either the physical or the logical order, falls within the range of *being*, and consequently cannot be a part in self-existing *being*. Hence the self-existing being, Jahveh, cannot have any parts, but must be simple.

In the same manner, if God is self existing being, as Jahveh shows us he is, there is in him nothing merely potential, but he is purely actual. And since a thing is perfect in so far as it is actual, God must be most perfect. For, if any divine attributes were merely potential, Moses could not call God Jahveh, *i. e.*, a being essentially actual. This explains the argument of the Hebrew legislator in Genesis xviii, 1 : "Jahveh appeared to him (Abraham), and said unto him : I am the almighty God, walk before me and be perfect."

Again, if God is Jahveh, he is the greatest good. For everything is good in so far as it is lovable or desirable. But we love or desire a thing only in so far as it is perfect (or conceived to be perfect). Hence, God being most perfect, is also most lovable and desirable, and consequently the greatest good. This agrees with what we read in Exodus xxxiii, 19, 23 ; where God first promises Moses : "I will show thee all good," and then placing him in the hole of a rock, shows him the divine glory.

But we must also remember the other words spoken by God on the same occasion : "Thou canst not see my face; for no man shall see my face and live." The same assertion is repeated in Deuteronomy iv, 12 : "You heard the voice of his words, but you saw not any form at all," and again in Deuteronomy iv, 15, 16 : "You saw not any similitude in the day that the Lord God spoke to you in Horeb from the midst of the fire : lest perhaps, being deceived, you might make you a graven similitude, or image of male or female." From passages like these we rightly infer that God's invisibility was well known to Moses.

Returning now to our train of reasoning, we maintain in the third place, that if God is Jahveh, he is also infinite in his perfection. Infinite perfection is nothing but a limitless perfection ; but Jahveh, or the self-existing being, possesses limitless perfection, because he essentially embraces all being, and therefore, all perfection. The same follows from the fact that Jahveh is a necessary being. For a necessary being, in so far as it is necessary, cannot be merely potential, but must be actual, *i. e.*, must actually possess all the perfec-

tion that it possibly can possess. But it can possess all simple perfections without limit, as their very definition implies. Hence a necessary being actually possesses all perfections without limit, *i. e.*, it is infinite in perfection. What Moses says implicitly of God by naming him Jahveh, the Psalmist declares expressly.¹ "Great is Jahveh, and greatly to be praised; and of his greatness there is no end."

God's immensity and ubiquity are also implicitly contained in his name Jahveh. By immensity is meant the property of having an immeasurable presence in space. Now presence in space is measured either by quantity or by force. As to God, he has no quantity on account of his simplicity. Hence the measure of his presence in space is determined by the extent of his power. The latter being infinite, the divine presence in space too is without limit, *i. e.*, God is immense. The ubiquity of God, or his intimate presence in every creature, is inferred from his name, Jahveh, in the following way: Jahveh implies God's simplicity, and therefore the identity of his power and essence. On the other hand, it implies also the presence of God's power in every creature, since the very being of the creature must be preserved by the divine power. And since there is nothing more intimately present to a thing, than its being, it follows that God's power too is most intimately present to every creature; and if his power, his essence too is present with the same unspeakable closeness of union. Moses has stated this conclusion in Deuteronomy iv, 39: "Know, therefore, this day and think in thy heart that Jahveh is God in heaven above, and in the earth beneath, and there is no other."

Thus far we have seen that the name Jahveh implies in God the absence of all composition, and the presence of perfection, goodness, infinity, invisibility, omnipresence and immensity. In the second place, Jahveh implies the absence of all mutability in God. The inference is drawn most clearly by Malachy iii, 6: "I am Jahveh, and I change not." The conjunction translated in this text by "and" has not only a conjunctive meaning, but is also illative. The text of Malachy may therefore be rendered in strict scholastic form: I am Jahveh; therefore I change not. The conclusion clearly follows from the premise. For no change can take place, where there is nothing potential; but Jahveh implies a purely actual being, having nothing potential. Consequently Jahveh cannot change. But Moses is not content with stating only implicitly this

1. Ps. cxliv, 3.

attribute of God's immutability. In Exodus iii, 15, we are expressly told : " This (Jahveh) is my name forever, and this is my memorial unto all generations." Therefore God will be for ever a self-existing and a necessary being. Again in Deuteronomy vii, 9, we read : " Jahveh thy God, he is God ; the faithful God which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." As therefore God is God, because he is Jahveh, so he is faithful, because he is Jahveh. The same unchangeableness of God's will is asserted in Numbers xxiii, 19 : " God is not a man that he should lie, nor the son of a man that he should repent."

From what has been said God's eternity may be immediately inferred. The schoolmen say, that God by reason of his eternity, has the simultaneous possession of his total duration. But God by reason of his immutability possesses now all that he ever has possessed and will or can possess, and is consequently eternal, *i. e.*, successionless in duration. It is, therefore, with a special significance that Moses tells us in Genesis xxi, 33 : " But Abraham . . . called upon the name of Jahveh, God eternal." Jahveh is therefore by Moses himself either identified with " God eternal," or placed in an illative connection with it.

The third imperfection which the name Jahveh removes from God is multiplicity. Moses is explicit on the question of monotheism. In Deuteronomy iv, 35, he says : " Jahveh is God, and there is no other beside him." Again in the same chapter v, 39 : " Jahveh is God in heaven above, and in the earth beneath, and there is no other." We have already drawn attention to the illative force of the conjunction " and." In both passages then God's unity is directly inferred from his name Jahveh. The inference is a logical one. For Jahveh implies both a simple and an infinite being. But neither a simple nor an infinite being can be multiplied. Hence Jahveh implies the unity of its subject. That neither a simple nor an infinite being can be multiplied follows from the fact that if either were multiplied, its individuating note too would have to be multiplied—now in a simple being this note is identical with the essence, and an infinite being would cease to be infinite in case it did not possess the individuating note of another infinite being outside of it. Hence if either a simple or an infinite being were multiplied, we should have several simple and infinite beings, all of which would be the same being. God then could truly say in Deuteronomy xxxii, 39 : " See ye that I alone am, and there is no

other God besides me ; I will kill, and I will make to live ; I will strike, and I will heal, and there is none that can deliver out of my hand."

We now turn from the attributes affecting God's essence to those that regard his way of working. Here, too, we follow the leadership of Moses. • Jahveh implies a God infinite in his perfections, and, therefore, infinite in knowledge and science. But, besides thus implicitly acknowledging a divine science, the Pentateuch states in several passages expressly that God possesses a surpassing amount of knowledge. The serpent's promise in Genesis iii, 5, points to divine knowledge of good and evil, which far exceeds that of our first parents. After the fall God himself testifies : " Lo Adam is become as one of us knowing good and evil." Again, the Pentateuch ascribes to God the knowledge of future things. For it was by God's inspiration that Joseph foretold the future to the servants of Pharaoh¹ and to Pharaoh himself.² By the same divine help did Balaam prophecy the future blessings of Israel.³ The dying Jacob too,⁴ and the expiring Moses,⁵ are enabled, by God's assistance, to know the national fate of their people. Moses expressly promises⁶ in the name of Jahveh that a prophet like himself will arise in the midst of the chosen people, and the true prophet is to be distinguished from the false by this sign : " Whatsoever that same prophet foretelleth, in the name of Jahveh, and it cometh not to pass that thing Jahveh hath not spoken, but the prophet hath forged it by the pride of his mind."⁷

Moses' testimony for God's free will is equally clear and decisive. The Pentateuch⁸ represents God as deliberating before creating man; as influenced by the prayers of Abraham interceding for the cities of the plain ;⁹ as repenting of having made man on the earth,¹⁰ and as capable of free choice.¹¹ Now, a being able to deliberate before acting, and to act or not to act at the pleading of another, able to repent of past actions, and to choose freely the future course of action, is undoubtedly possessed of free will. Moses then agrees in this point too with the Psalmist,¹² " Whatsoever Jahveh pleased,

1 Gen. xl, 8, 12, 18.

3 Num. xxiii, 7-10 ; 15-24 ; xxiv, 1-10 ; 15-24.

5 Deut. xxxiii.

7 Deut. xviii, 22 ; Cf. Exod. vii, 1-4 ; xxxiii, 17 ; Gen. xviii, 19 ; xxii, 12.

8 Gen. i, 26.

9 Gen. xviii, 20-23.

10 Gen. vi, 6.

11 Deut. iv, 37 ; vii, 6, 7 ; x, 15 ; xii, 5, 11, 14, 18, 21 ; xiv, 2, 23, ff ; xv, 20 ; xvi, 2, 6, f, 11, 15, 16 ; xvii, 8, 10, 15 ; xviii, 5, 6 ; xxi, 5 ; xxiii, 16 ; xxvi, 2 ; xxx, 19 ; xxxi, 11.

12 Cxxxiv, 6.

2 Gen. xli, 25, ff.

4 Gen. xlix, 1-27.

6 Deut. xvi, 15.

he hath done, in heaven, in earth, in the sea, and in all the depths."

Nor does Moses conceive God as capable of immanent action only. The God of Moses is pre-eminently active in his creatures. The third chapter of Genesis identifies the Creator of heaven and earth with Jahveh; Jahveh opens the floodgates of heaven¹ and destroys everything on the face of the earth; he rains fire and brimstone on the impure cities of the plain,² on the summit of Mount Sinai he appears in a cloud of fire and smoke,³ and the foundations of the earth tremble at his approach. With this view of the power of God agree the words of Deuteronomy iii, 24, "Jahveh God, thou hast begun to show unto thy servant thy greatness and most mighty hand; for there is no other God either in heaven or earth, that is able to do thy works, or to be compared to thy strength," and also the words of Deuteronomy xxxii, 39: "See ye that I alone am, and there is no other God besides me; I will kill, and I will make to live; I will strike and I will heal, and there is none that can deliver out of my hand." The testimony of Moses is therefore in full accord with the dictates of reason, telling us that God's power must be limitless, as all his perfections are infinite.

Nor does the Pentateuch represent Jahveh as a mere prodigy of intellect and of resistless will-power. The hymn of Moses⁴ celebrating the goodness of God is one continuous testimony of God's loving care for his faithless children. "As an eagle that stirreth up her nest, that fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her pinions: (so) the Lord alone did lead him (Jacob), and there was no strange god with him. He made him ride on the high places of the earth, and he did eat the increase of the field: and he made him to suck honey out of the rock, and oil out of the flinty rock." The history of the people in the desert is again one continuous testimony to God's ever watching providence. He feeds the Israelites with manna and gives them living water from the rock; he saves them from the hands of the pursuing Egyptians, and leads them into the promised land; he makes them victorious over their numberless enemies and shows them more than a brother's love or a parent's affection. "From the evening there was over the tabernacle as it were the appearance of fire until the morning; so it was always: by

¹ Gen. vii, 4, 11.

³ Exodus xix, 16.

² Gen. xix, 24.

⁴ Deuteronomy xxxii.

day the cloud covered it,¹ and by night as it were the appearance of fire. And when the cloud that covered the Tabernacle was taken up, then the children of Israel marched forward: and in the place where the cloud stood still, there they camped. At the command of the Lord they marched and at his command they pitched the Tabernacle."²

It is owing to this same love of God for his people that Moses dares to speak of him as if he were a mere man. For man is made after God's image and likeness; ³ God fears, ⁴ is angry, ⁵ and repents as man might do. ⁶ God's holiness is the model of human holiness. ⁷ God's justice is man's strongest incentive to do good and avoid evil;⁸ but at the same time, "the Lord God is merciful and gracious, patient and of much compassion, and true," ⁹ and he keepeth mercy unto thousands, and taketh away iniquity and wickedness and sins.¹⁰

The Pentateuchal theology contains even traces of the divine decrees regarding the distribution of efficacious grace. In Exodus vii. 3, 4 God foretells the obstinacy of Pharaoh: "I shall harden his heart," God says, "and shall multiply my signs and wonders in the land of Egypt."¹¹ On the other hand, God really wished that Pharaoh should dismiss his people Israel. For "Jahveh said to Moses: Go in to Pharaoh, and speak to him: Thus saith the Lord God of the Hebrews: Let my people go to sacrifice to him."¹² But even Pharaoh's hardness of heart serves to promote God's glory. "Therefore have I raised thee, that I may show my power in thee, and my name may be spoken of throughout the earth."¹³

If it be asked whether the author of the Pentateuch knew the mystery of the Holy Trinity, we must distinguish between what he knew and what he wrote on this subject. We believe it true beyond all doubt that God had revealed the mystery in question to Moses, as a private person. But in Moses' writings we find hardly more than traces of the same truth. Those theologians who argue on this point from the plural form of the divine name "Elohim," must remember that the plurality of persons in every one whom they address with "you," may be established by the same method of reasoning.

¹ The Tabernacle.

² Numbers ix. 15-18; Cf. Gen. xx. 6; xlv. 8; 1, 20; Exod. xii. 46; Numb. ix. 12.

³ Gen. i. 26.

⁴ Gen. ii. 22, 23; Exod. xiii. 17.

⁵ Deut. xxii. 21.

⁶ Gen. vi. 6, 7.

⁷ Lev. xix. 2; Exod. xv. 11.

⁸ Gen. ii. 17; xviii. 25; Exod. xx. 5; xxxiv. 7; Deut. vii. 9, 13, 12; xxvii. 26; xxxii. 4.

⁹ Exod. xxxiv. 6.

¹⁰ Ibid. v. 7.

¹¹ Cf. Exod. ix. 12.

¹² Exod. ix. 1.

¹³ Exod. ix. 16.

The passages "let us make men after our image," ¹ "man is become as one of us," ² and "let us go down," ³ are more to the point. Still even they contain at best but hints. No number of persons is indicated, no single person is named, so that their particular relations remain veiled in complete mystery. The threefold address in Numbers vi. 24-26, "the Lord bless thee and keep thee; the Lord shew his face to thee and have mercy on thee; the Lord turn his countenance to thee, and give thee peace," may contain the mysteries of the Holy Trinity and the Incarnation; but without a new revelation neither mystery can be deduced from it.

The passages of the Pentateuch in which God is distinguished from God as subject from object, if we may use these expressions while treating the present question, bear more directly on our inquiry. Agar says to "the angel (messenger) of the Lord:" ⁴ "Thou the God, who hast seen me." ⁵ Consequently, she ascribes divinity to one sent by Jahveh. ⁶ Again, one of the three men appearing to Abraham ⁷ is called Adonai, Jahveh, Judge of all the earth, and Abraham confesses to be but dust and ashes before him. ⁸ The same person remains with Abraham who pleads the case of Sodom and Gomorrha before him. In the following chapter Gen. xix. 2, the two persons who had left Jahveh and Abraham in order to go to Sodom, are no longer called "men" but "angels"; they themselves now declare to have been sent by Jahveh. ⁹ But in the same chapter divinity is at least implicitly ascribed to these two angels or messengers. ¹⁰ We infer therefore from Genesis xviii and xix that there are three divine persons, two of whom may be conceived as being sent. This result fully agrees with Christian theology: only two persons can be said to be sent, because mission implies inferiority, and among the divine persons there is no inferiority excepting by reason of origin; hence only God the Son and the Holy Ghost can be conceived as being sent.

Without ascribing to Moses a scientific or theological knowledge of the divine essence and attributes, and persons, we may safely maintain that his knowledge of God was much wider and deeper than is commonly believed, especially by the students of Comparative Religion. But far from astonishing us, Moses' divine insight, as manifested throughout the Pentateuch, rather agrees with what we

¹ Gen. i. 26.² Gen. iii. 22.³ Gen. ix. 7.⁴ Gen. xvi. 6, 9, 10, 11.⁵ Ibid. v. 13.⁶ A messenger of the Lord.⁷ Gen. xviii. 2.⁸ Gen. xviii. 3, 13, 25, 27.⁹ Ibid. v. 13.¹⁰ vv. 13-22.

ought to expect in this regard according to God's own testimony, solemnly given to Aaron and Mary: ¹ "Hear my words: if there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream. But it is not so with my servant Moses, who is most faithful in all my house: for I speak to him mouth to mouth; and plainly and not by riddles and figures doth he see the Lord."

A. J. MAAS, S. J.

QUOMODO CANTABIMUS?

How shall we sing the song of the Lord in a strange land?

Ps. 136, 4.

IN a preceding paper we pictured in outline some of the prominent features of the argument for congregational singing. This could have been more justly presented in many papers; but in that form it might have lost much of its collective force. Besides, we pointed out that congregational song is a corollary so plainly deducible from the history of sacred music, from its nature and scope, and from the sad enough incongruities inherent in its present status, as scarcely to brook a demonstration rather than a mere statement of its truth.

Nevertheless, while all may cheerfully concede the truth of this corollary in theory, they are rather few who seem willing to give to its practical accomplishment the requisite expenditure of time and money and trouble, from the mistaken idea that such expenditure must be great both in itself and in relation to the good it would accomplish. Besides, there are doubtless many who think the project visionary in the extreme, except for those peculiarly favored corners of the Lord's vineyard where an abundance of laborers and the necessary tools, as well as a gracious downpouring of Heaven's dews and blessed warmth of Heaven's sunshine, can easily prophesy of harvests in due season. In this article, therefore, the subject shall be closed with some suggestions and some discussion of a practical character looking to a rehabilitation of congregational singing in our churches.

¹ Numbers xii, 6.

I

We have been contending thus far for the principle of congregational singing. It contemplates having the people sing as much and as often as possible; and therefore, as far as the Church will permit, in the vernacular. The scope is very ample. In its ideal fulfillment, it would solve forever the present vexing questions concerning "our choir;" it would do away with all that choir's vanities and vexation of spirit; it would bring decency and order into the back part of the church edifice by the radical process of either tearing down the gallery there, or filling it with pews for the faithful; it would reduce the "late" Mass and the Vesper "service" (a necessary substantive, since the virtual abolishing of the liturgical *vespers* by "our choir,") to a decent time-limit; it would permit the celebrant to preserve intact the continuity of the Canon of the Mass; it would free his patient soul forever of the inevitable and inalienable distresses born of his "volunteer"—nay, of his paid—"men singers and women singers;" it would—but the chapter is too long, and suggests too sad a congeries of horrors, for us to continue. In fine, in its ideal form we should not only have priests and people a liturgical unit, but we should also have the people, in those services which the Rubrics do not provide for, and which they do not even contemplate, a congregational unit, praising God with one heart and one voice.

In its widest application, then, it would suppose that *all* the liturgical chants except the *accentus* of the sacred ministers, and, probably, those *Graduale* chants which, being of less frequent occurrence, might not be easily learned by the people, should be sung by the whole congregation. We are speaking now of the strictly liturgical song, which, of course, must be in the Latin tongue. It supposes further, however, that all services, such as the "low" Masses, the "Benediction" down at least to the *Tantum Ergo*, and the many other more private devotions permitted or prescribed by the Ordinary, should afford opportunity for hymns in the vernacular. The limits to the use of the vernacular are laid down in the following decrees of the Congregation of Rites, quoted from Wapelhorst.¹ *Prohibitum est cantare lingua vulgari inter Missarum solemnias* (S. R. C. 10 Dec. 1870, S. Hyacinthi; n. 5466; et alia plura Decr.). At "attenta consuetudine toleratur usus, carmina vulgari sermone cantandi coram SS. Sacramento exposito et in ejusdem processione (S. R. C. 27 Sept. 1864, De Nicaragua, n.

¹ § 98, n. 6.

5336, 7) ; immo generaliter "possunt cantores coram SS. Sacramento solemniter exposito decantare hymnos in lingua vernacula, dummodo non agatur de hymnis *Te Deum* et aliis liturgicis precibus." (S. R. C. 27 Febr. 1882, Leavenworthen. Cfr. n. 218, 11.) This last he gives in full.¹ "Utrum liceat generaliter ut chorus musicorum (id est cantores), coram SSmo. Sacramento solemniter exposito decantet hymnos in lingua vernacula? Resp. Posse : dummodo non agatur de hymnis *Te Deum* et aliis quibuscumque liturgicis precibus, quae nonnisi latina lingua decantari debent ;" and adds : nec licet ista decantare infra ipsam Benedictionem post *Tantum Ergo* inchoatum (Cfr. Instr. past. Alt. a. 1880). With regard to Vespers, the second Plenary Council of Balt. decrees : Noverint (sc. the rectors of churches) juxta Ecclesiae ritum carmina vernaculo idiomate inter Missarum solemnities vel vespas solennes decantare non licere (361).

II.

The practical limits, then, to the use of the vernacular in the hymns are the Solemn Mass and the Divine Office (Vespers and Compline in practice), and the *Benediction* after *Tantum Ergo* has been begun. With this broad line of distinction between Latin and English texts clearly in view, we have the question of difficulty in introducing congregational singing set squarely before us.

Thus much for the ideal Church song. In practice, we must be content to accept a varying and a lower standard. For the objection is immediately made that both the plain chant of our Liturgical offices and the strangeness of the Latin idiom and pronunciation offer insuperable barriers in our progress towards the ideal. Again it is objected that well-meant efforts to bring about even a common vernacular song must be baffled by the listlessness of the people ; by the adverse criticism of those who have interests at stake, and of those whose "cultured" musical appreciation will not tolerate the rude surges of popular song ; by the want, it may be, of a large and powerful organ "to lead the singing ;" by the difficulty in securing competent teachers ; by the added expense of a large supply of music books for the purpose ; by the absence, amongst the largest proportion of the common people, of ears delicate enough to appreciate and apprehend musical intervals clearly, or of voices flexible enough and smooth enough to give pleasing utterance to musical sounds. So much shall we concede to these

objections, as not to insist very strenuously at present on our ideal. But we shall insist that the ideal is not impossible of attainment ultimately; and that even any approach toward it is commendable, and that near approaches to it are, in most parishes, not only not impossible, but of easy accomplishment. The principle should be urged here, not of *Aut Cæsar aut nihil*, but of the "half-loaf," and the "entering wedge."

There are, then, various degrees which, in different places and peculiar circumstances, might be accepted as a starting point. The lowest would perhaps be the singing by the whole congregation, of those old-time melodies which everybody may fairly be assumed to know—*e. g.*, the *Adeste Fideles*, the *Stabat Mater*, the *O Salutaris*, all of them in an English version. This would require neither effort nor expense, and might serve the useful purpose of demonstrating both that the people *can* sing and that they *like* to sing.

The next step would contemplate the use of English hymns at the early Masses, and at the various devotions. The next would suppose a Manual of Hymns with sufficient matter for a desirable variety of selections throughout the year. Next, the people would have but little difficulty in mastering the Latin pronunciation of the Responses at High Mass and Vespers, the translation of which they have in their prayer-books. Indeed, it does not appear why they should find much more difficulty than the "choir," who are, after all, a *profanum vulgus* to the mysteries of Latin, in mastering the Vespers. The next step might be a simple unison "Mass" in modern tonality, which could be sung, like Masses in Plain Chant, antiphonally, either by having the centre aisle as a division, or by having the congregation sing alternately with a select body of singers. The next step would have a select choir learn the *Graduale* chants, either in Gregorian (which would be best), or set to a simple modern melody, or sung "modo psalmorum." The highest grade would, of course, have the liturgical chants sung in Gregorian, would have a "proper" and integral Vespers for every Sunday, and a large repertoire of English hymns for different devotions. What should we then have? We should then have, as of old, "a chosen generation, a kingly priesthood, a holy nation, a purchased people," (I Pet. 2, 9), speaking to themselves "in psalms and hymns and spiritual canticles, singing and making melody in" their "hearts to the Lord." (Eph. 5, 9.)

III.

In the preceding section some objections to the possibility of training the whole congregation to sing have been presented, to which a few brief answers will be given here. And first of all, with regard to the listlessness of the people, let us quote from "a good contrapuntist and musician," the Rev. Arthur Bedford, who in his book "The Great Abuse of Music," published in 1711, speaks of the good effects of the Protestant congregational singing in the small country places of England: "The good effects of divine music are evident from many places in the country where the inhabitants learn to sing psalms in consort, though from a mean artist. Common experience tells us that such singing of psalms in many country places hath wonderfully increased the congregations."¹ If our people should indeed prove listless, this cannot be charged to natural apathy, but to the languor of a diseased tradition which has made a separate caste of singers, and the rest of the "holy nation" pariahs.

A bad custom must be overcome by a good custom. And experience shows us that no worthy project when fairly and earnestly proposed to our people lacks a hearty co-operation on their part. "Let us hear what the Very Rev. J. J. Power, V. G. the rector of St. Paul's, Worcester, has to say: '1. My congregation still like their singing work. 2. They have improved and are improving weekly. 3. The attendance at Vespers is now *three times* what it used to be. 4. I have had a rehearsal every Friday night since you were here, and we have some rousing choruses. 5. They are learning 'O Salutaris,' 'Tantum Ergo,' and 'Laudate Dominum.' I could go on and make other points down to 13thly, but the above will suffice to show you that we are not asleep, and have not yet tired of the work. I enjoy it as much as they do.'" Thus Father Young quotes the approbation of the movement by his reverend correspondent, and instances similar success in other localities, both East and West. So far then are the people from being listless that it should rather be said of them that they are eager for the opportunity of joining in the public song of praise.

"But their harsh voices would make the singing intolerable." In answer, let us quote again from the Rev. Arthur Bedford: "Though fine music is expected at a fine concert, yet in country places it is very grateful to hear the meanest voices setting forth the glory of God in such psalms and hymns as are truly, though not finely, performed, and the harmony of many voices drowns that

¹ In Curwen's *Studies in Worship Music*, p. 8.

harshness which is very perceivable in one." Outside of this musical answer, we might well urge that the people are not singing to please chance auditors, or each other, or even themselves, but the ear of heaven. They are singing to praise Him who, where even two or three shall be gathered together in His name, is in the midst of them ; and why should not the unequal voices of sire and son, of matron and maiden

In one devotion blend
To speak the soul's eternal want
Of Him, the inmost friend ;
One prayer soars cleansed with Martyr fire,
One choked with sinner's tears,
In heaven both meet in one desire,
And God one music hears.

When a large number of voices can be depended upon to sing a melody in unison, not only are the individual peculiarities of sharpness, roughness, etc., lost in the round and full unison, but even the incorrect and slovenly intonation, the "flatting" and "sharping" of a few voices here and there will be scarcely perceptible. And even if an occasional downright discord grates on the musical sense, might we not quote Lowell further in apology ?

My dream is shattered, yet who knows
But in that heaven so near
These discords find harmonious close
In God's atoning ear?

And next comes the plea that the organ is not powerful enough "to lead the chorus," and that the church funds are too low to promise anything in the matter of providing a new organ. But we need only point to the fact that the organ is quite young compared to congregational singing ; and while history shows us, therefore, that it can by no means be considered a necessary adjunct to "worship-music," experience demonstrates that very often it is worse than useless. Even in the last century the instrument was to be found only in a few large churches in England, where, nevertheless, congregational singing had flourished without its assistance. The decline in such music might be ascribed perhaps as much to the organ as to the want of it. Curwen refers to the complaints urged by a musician, William Riley, in that century, against the misuse of organs. "Turning to organists, Riley complains of the tedious va-

riety in every line, of the ill-timed flourishes, which put the congregation out, of the full organ being too loud for the voices, and of the shake at the end of every line, which is given even when it causes a break in the sense. He quotes this verse—

The Lord's commands are righteous and (shake)
Rejoice the heart likewise,
His precepts are most pure and do (shake)
Give light unto the eyes,

to show the absurdity and irreverence which the shake sometimes introduces. He notices that organists often play interludes in common time to psalm-tunes in triple time. He complains of the levity of style in voluntaries, and mentions incidentally that some recommend the use of five or six tunes only." *Mutatis mutandis* we have a pretty true portrait of many an organist of this highly cultured age of ours. It cannot of course be denied that the organ is an auxiliary of greatest service in sustaining a rich volume of sound, in determining the pitch of a melody to be sung, in indicating the varying *tempo* for different musical selections and for different parts of the same piece, and in broadly marking the "expression." On the other hand, however, it may be fairly questioned whether the organ has not, as a matter of fact, contributed rather to the decline than to the progress of sacred music. There are organists *and* organists; and such a powerful weapon should not be lightly put into profane hands. While, then, a good organ could be of much assistance, it is by no means necessary. Indeed, a pitch-pipe would answer well enough for determining the pitch of the melody, and a good strong chorus of the better-voiced and better-trained amongst the congregation could be formed into a special choir, and could determine the *tempo* and *expression* for the rest of the congregation.

Then there are the critics whose Sunday free concert will be so seriously ininimized! We shall answer them with what they must consider an argumentum ad absurdum: we shall put *Plain Chant* even, in the balance with modern music, and watch the tipping of the scales. Says the Rt. Rev. Louis Lootens, D. D., in his introduction to "Extracts from the Roman Gradual, etc.:" "It is a very great mistake to suppose that Catholics in general are in favor of modern music in the church. We imagine, perhaps not without reason, we ought to know something about Catholic countries and practices. The introduction of music has often been the work of a few individuals, sometimes of the leader of a choir, sometimes of a

pastor whose taste lay that way ; and who, if he had consulted the real interests of religion, and weighed the whole thing in the scales of the sanctuary, would have hesitated, to say the least, before he committed himself to the change. In the city in which the writer was born, the offices of the Church were about equally divided between modern music and Gregorian chant. On the great festivals of the year, the music was very grand and very artistically performed. And yet it was a notorious fact, that on those days, many people who, on ordinary occasions, would not have, for any consideration, omitted going to High Mass, in their parish church, were satisfied with a Low Mass, or filled the convent churches or public oratories, and heard High Mass there. The reason they gave was, *that the music prevented them from praying*. We have heard such statements with our own ears. How little indeed do Protestants know about Catholic feelings ! and how far are they astray, when they imagine that the Church would lose her hold upon the ignorant and the uneducated, were she to be shorn of the exterior pomp of her ceremonial ! for the people for whom we are speaking are chiefly among the class just mentioned, and more than one of them had nothing but their beads to take with them to church."

But the cultured classes? The High Mass with its sublime *Kyries, Glorias, Credos*, etc.? The truth is that those critics who really know what good music is, have sufficient taste to prefer being in at the death of a poor melody than at the slaughter of Haydn and Beethoven. Let us hear something from a thoroughly pronounced advocate of "modern music," Father Taunton, in his *History and Growth of Church Music*:¹ "I once heard somewhere in the South of England a choir, consisting of three women (two who were uncertain both in age and voice) and two men, getting through Haydn No. 1. It was something awful ; and when I just mention the fact that the organist only played from "ear," it may be imagined what was the result. I was told beforehand that the choir was considered particularly good. The music they attempted undoubtedly is so, but the execution—poor Haydn !" O many a church in this land of ours, *mutato nomine de te fabula narratur* ! The rarest exception in our churches is to hear *good music* (appropriate or not, *transeat*) well sung. The rule is to hear good music poorly sung, or a sad congeries of mild musical inanities of greatest length and ground out very, very slowly ! Give the writer any unison singing by an untrained mob rather than "the feeble-

¹ P. 116.

ness and mild inanities of Webbe, Ett, Concone, Bordese, *et hoc genus omne*." But even against the well-trained choir and its grand programmes will militate the objections urged in our former paper showing that congregational singing should be considered a corollary of the demonstration against "our choir."

Other objections will be indirectly answered in connection with the plans suggested for introducing congregational song into our churches. But possibly the best answer to objections of all kinds is to point to the evident success of this movement, even in localities where such objections receive their most peculiar accentuation. Lord Dundreary's speculation as to what his letter might contain and who sent it were doubtless very entertaining, but nevertheless not quite as satisfactory as the simple process of breaking the seal and reading. *Ab esse ad posse*, as Father Young pertinently remarks, *valet illatio*. In such a practical matter, syllogisms and theoretical demonstrations are hardly requisite for the "proof of the pudding."

IV.

The question, then, is not one of possibility; for in many places this has been settled by the definite adoption and success of congregational singing. The "method" to be followed in getting our people to sing is the one question that concerns us now, and that question resolves itself in great measure into one merely of *will*. "Where there's a will there's a way" is true here almost in its literal acceptance. First of all, there is not *one* method. The work is so simple as to defy any laborious attempt at systematizing; and therefore any one who sees the end clearly may select his own path thither, careless of guide or guide-book. Let us quote again from Father Young: "I can do no better than explain what may be called the 'method' I have adopted in teaching, a method so simple that I would despair of getting a patent for it, and if I could I wouldn't, for I hate quacks and all patent nostrums. In the first place the people must be amply supplied with hymn-books, each person having his own . . . Let the pastor go into the pulpit, and by a few plain, earnest words impress upon the people that God has given them voices to sing His praises, and that He is waiting to hear them . . . If the pastor be a singer he can do the teaching himself. If not, let him have the assistance of a singing leader, who should stand in an elevated position so as to be seen by all. Then he or the leader, as the case may be, reads over the first

verse of the 'beautiful' hymn they are to learn . . . If there is an organ, bid the organist now play over the whole tune distinctly, requesting the people to listen very attentively. Then say : ' Now listen to me while I sing over the first line, and the instant I finish it I will sing it over again, and everyone with a tongue in his head will sing the same with me ' . . . Always make it a point to praise and never find fault. Then go on. ' Now listen while I sing the second line which you will repeat as before with me. ' . . . The third and fourth are to be treated in like manner, and the lesson is over : for now, the whole verse is readily sung. Then get them on their feet. That brings out a double volume of tone . . . You will find it child's play to teach the other verses of the hymn . . . be sure to preserve a confident tone and manner, manifesting your own assurance of success." He insists on an earnest, urgent presentation to the people of the motive—"all this is for God and to please Him."

To establish thoroughly and to perpetuate the work, he suggests a weekly rehearsal by the children in school of the hymns taught to the congregation ; and a weekly rehearsal by the whole congregation . " A select choral society of young men and young women would be a great help. These could meet on another evening and be taught something of musical notation, learning also some good, healthy-toned choral pieces other than the hymns for their vocal exercise and innocent diversion. But such members should be held to the obligation of attending all the general rehearsals for the people, as also the regular services . . . they should not sit together in church, but should scatter themselves about as they might if no such society existed. ' For the praise of God,' must be the sole motto."

V.

In this condensed presentation of Father Young's "method," the reasons he gives for the various steps indicated have been omitted, that space might be left for presenting some suggestions of others on our general subject. The Rt. Rev. Bishop Vaughan of Salford,¹ speaks of how his people were attracted by the introduction into the cathedral of "a selection in the vernacular, of psalms, hymns and antiphons, with short night prayers, all set to simple and attractive music. The effect was magical. The cathedral filled every night. The rector walked up and down the gangways

¹ *Catholic World*, January, 1889.

encouraging the people to sing alternately with the body of singers in the sanctuary. The children of Mary naturally took the lead; and now with a good, powerful organ, the music is fairly drawn out of the whole congregation and is well sustained . . . The congregation of the cathedral is not what is called a wealthy or a highly educated congregation, but is made up almost exclusively of working-people and factory-hands . . . In many parts of England these English services for Sunday have been taken up with great effect. A practical way of getting over the difficulty in introducing them is the following :

Set the regular choir to practice them, get the Sunday-school, get the elder children and the day-school, get the children of Mary or any other confraternity, to practice them. Distribute the words among the congregation. Let a priest encourage the people to sing out by keeping tune for them, either in the pulpit or while walking up and down among them, until the whole congregation has been got thoroughly into the habit of singing. A powerful organ will after that keep them up and draw the music out of them without any difficulty. Above all things, enlist the interest and services of the younger members of the congregation . . . In some churches it will be found possible to divide the congregation itself, as it were, into two choirs, one side taking one verse of the psalm, and the other side the other. But as a general rule the easiest and simplest manner is to place a choir in the sanctuary, or even in the organ gallery, which shall take alternate parts with the congregation. A person, not necessarily a priest, will be required to lead and act as cantor, or, better still, there may be two cantors who will sing together. The prayers which are to be recited or sung in a monotone may be sung either by a priest or by a cantor."

VI.

The introduction and thorough establishment of vernacular song in those devotions which do not require liturgically the use of Latin, would prove a good stepping-stone to the performance of the sublime Liturgy of the Church in its *fulness* at least, if not, indeed, clothed with that particular garment of song to which the Church has affixed her official sanction—the Gregorian Chant. No special plea is being urged here for that venerable song, for its beauty, its fitness, its simplicity. Whether we have the Plain Chant, or some simple modern melody, what is desirable

is that the Mass be chorally complete ; that the special character of every season and every festival be illustrated by the retention of the *Graduale* texts and Vespereal antiphons ; and that, slowly perhaps, but at all events ultimately, the people be encouraged to take a personal part in the rendition of these Latin texts, or at least of the Latin texts of the *Kyrie, Gloria, etc.* The project is hardly visionary. But here we look for greatest assistance from "the rising generation." It has been well asked : "Can there be any incongruity more grievous than to enter a Catholic school, rich in every appliance of education, and to find that, in spite of the time, money, and method lavished on its support, its pupils are unable to understand and recite the Church Offices and are untrained to take part in Church psalmody?" To quote from Bishop Lootens : "How different the case is in countries where modern music has not curtailed our sacred Offices ! We shall again quote France . . . There every person goes to church, not with a book of private devotion, but with his *Faroissien* : that is, a complete collection of all the Offices of the Church, generally in Latin and French. As he follows every word that is sung by the choir, and as he hears the same thing over and over again, year after year, every festival takes its proper shape and forms its proper association in his mind."

We must, in this *terra aliena*, sing the "song of the Lord." *Quomodo cantabimus canticum Domini in terra aliena?* The centuries tradition which has been the heirloom of Catholic France, and which has made possible the beautiful custom of which Bishop Lootens speaks, must be for our children the tradition of a few years. But what need prevent the perpetuation of that tradition amongst a Catholic population whose obedience to Holy Church, whose self-sacrifice in building up unceasingly ever fresh temples to the worship of God, whose preservation of Catholic faith and the Catholic instinct amidst most adverse circumstances, shall not easily be surpassed even in the "ages of faith?" Must we yield forever to "the spirit of the times,"—forgetting that our race has always been the best when it retained most of its original God-given character? No modern plateaus shall coax the stream of humanity higher than its fount. The best progress is the retrogression that should show us once more the Golden Age. And there is therefore much besides the weight of an official pronouncement in those oft-quoted words of the Baltimore Plenary Council : *Valde exoptandum esse censemus ut rudimenta cantus Gregoriani in scholis parochialibus*

exponentur et exercentur sicquē numero eorum qui psalmos bene cantare valent magis magisque, increscente, paulatim major saltem pars populi secundum primitivae Ecclesiae adhuc in variis locis vigentem usum vespere et alia similia cum ministris et choro decantare addiscant. The Fathers look naturally to the parochial schools and, in doing so, point the road for us to follow in our efforts to introduce congregational performance of the choral parts of the Liturgy. If to the children you add a strong choral association in which the pronunciation of Latin could be taught, you have the elements of a good congregational service; and in a few years, as the children become the men and the women of the future, you will have a constantly increasing number, the *major saltem pars populi* of our quotation, joining in the sacred Offices, after the fashion of the primitive church.

VII.

We have been considering thus far *unison* singing. And as the purpose of congregational song is not artistic but devotional, we may refuse to concern ourselves with the pleas of musicians against it. People have been so educated to believe harmony a postulate of music, that even the exquisite strains which a *maestro* can draw from the violin sound, without any accompaniment, bald and empty to the common ear. And yet the best of music is melody; and the most wonderful developments of harmony, if they be not founded on melody, are a musical play-toy, fitted to excite our wonder and admiration, but wholly unable to move the heart, and to be "a joy forever."

Until these latter days, the history of music has been a history of melody—and the musical heresy of our days is the super-exaltation of harmony, and the woeful lack of "tune" in the latest artistic efforts. Thus much can be said from an artistic stand-point in defence of *unison* singing. It can, artistically, stand on its own *theoretical* merits. If the *fact* still remain, that unison congregational song destroys the essence of melody by its drawling, by its expressionless volume of sound, by its blending of harsh voices and different registers, we must attack not the theory, but the inartistic execution of the melody.

Now although we have been insisting on the *devotional* and not on the *artistic* value of the Church song, and have tried to show that *prayer*, and not *pleasure* should be the measure of its usefulness, it is a pleasant thing to know that this "artistic" objection may, by

the efforts of the pastor and people, lose most of its urgency. The people can be taught to sing with due regard to *tempo* and to expression, they can be taught how to use the voice properly, how to sing without screeching on the one hand, or humming on the other; they can be taught to sing joyful themes with a joyful accent, and sorrowful themes with a subdued melancholy. It is a question of some extra trouble, and time and patience.

It is not inconceivable that a harmonized melody be taught to the people with success. The thing has been done with great success in various Protestant churches. But whatever gain there may be in an artistic way, this is merely *ad ornamentum*, and we shall not consider it here, or the methods that have been followed with success in its establishment. The curious reader may find the subject treated in great detail in Mr. Curwen's "Studies in Worship Music," First and Second Series. But one suggestion might be made in this connection—namely, that if *unison* singing be our aim, the people be instructed to forego the delights of improvised harmony!

Thanks to the ability and the labor of two Priest musicians, we have a plentiful supply of material for the best congregational singing. "The Roman Hymnal," by Rev. J. B. Young, S. J. (Pustet and Co., N. Y. 1884) and "The Catholic Hymnal" by Rev. Alfred Young, C. S. P., (Cath. Pub. So. Co. N. Y. 1888) should be procured by all who are interested in this subject.

H. T. HENRY.

A HOMILY ON HOMILETICS.

TEXT—MATH.—CH. XIII., VER. 15.

WITH hardly the faintest shade of a metaphor, it can be truthfully asserted that our age is almost suffocated in a deep, rose-dyed ocean of flattery. This condition of things has generated a sickly, effeminate sentimentalism which nauseates at truth when it flutters in its own sterling, native hues. It will have truth, if at all, only as it is properly masked under the rich, velvety crimson of adulation. Naturalness in the mode of the day is heartily voted vulgar; artificiality alone is fine or superfine as accords fittingly with grade and skilled contrivance. Culture so-called attempts to

disguise, or suppress, those disagreeable thoughts and things which it would, but cannot abolish. Men should be all heroes and paragons of perfection ; all ladies impersonations of beauty and angels of light. Alas ! both for the dream and for the dreamer ! Mankind remains, despite the deafening revolutions of the maddened wheels of progress, the same fallen race that has clutched along the weary chain of the dead and vanished centuries, blackening and staining them with lusts and sins, ambitions and frailties. This rude, but real, aspect of humanity looks, and will continue so to look, out through the brightest artificial polish and rarest varnish man's cunning fingers can compound. Nothing of human nature is altered. The heart of this generation, however, is gross ; its ear dull, and its eye shut. The sources of this complex and dominant disorder are not far to seek. The ingenuity of our now dying century has elaborately veneered certain human vices and corrupt passions ; and robed in such novel and attractive garb thus presented them, haloed by the stormy trumpet-blasts of a vaunting and delusive evolution, to the world ; and the world has, hopelessly, been attracted thereby and fatally ensnared. What makes the heart of any generation gross, dulls its ear, and shuts its eye ? Sensuality, indifference and error—things of themselves and in their nature very repulsive always to the nobler instincts of man. The guiding, or misguiding, spirits of our restless cycle fully recognizing this instinctive repulsion, after considering the situation long and maturely, concluded to veil and hide those crudities ; and so we have in our midst, sensuality, indifference and error draped as progress, enlightenment and science. *Ecce Signum !!*

Now, in the face of this posture of affairs what is the solemn duty of the preacher of Divine Truth ? Must he drift indolently with the current and join the loudest, in this Babel-like chorus of jubilation and hosannah ? It is hard, indeed, to make head against the 'stream of tendency' ; always toilsome and unpleasant ; and never compensative of the vigor expended. But it is infinitely sadder to be shattered and torn in the vortex of the whirlpool that boils with hungry fury, in its mad eagerness to swallow up the precious treasures of both our mundane existence, and of the higher existence beyond.

Some one, unconsciously influenced by the floating sophistry of the age, would, perhaps, be here prompted to suggest meekly that the pulpit has lost its pristine power ; and so is now impotent to stem the onflowing tide of impious thought. The press, weeningly,

glorifies and magnifies itself over the assumed fact that it has entirely displaced and supplanted the pulpit. The press is, therefore, the engine that must be used in this intellectual battle—just as fire is best fought with fire. Here is a delusion as groundless as it is widespread. The press of itself, and in its legitimate rôle, is the prime handmaid of the pulpit. It echoes, and re-echoes, and multiplies the words of the commissioned preacher, and has its proper mission, as far as religion is concerned, in this specific function. Hence the incalculable utility of a well supported, able, judicious Catholic press. But as a teacher of principles and an expounder of truth it is a nullity. The sphere assigned it, by universal adjudgment, is a “disseminator of novelties true and false.” It is an agency, not an agent; an echo, not a living voice. Dull, indeed, must he be who cannot discern in all this a diversity of function and variety of force.

It is no less true than it is pernicious to public sanity that oft-times erroneous tenets are promulgated, with a too easy facility, through the medium of the press. But the ill consequences are far lighter, except on one or two subjects, than is generally supposed. The relative values of the direct preceptor and the printed reflex form a most striking contrast. Vocalization is a power which naturally produces conviction and implants principles when neither preconception nor prejudice sways. Letter-press, at most, suggests doubts, or induces misty opinions and indefinite surmisings; unless some prior instruction has, peculiarly, prepared the mind for the reception of these views. In which case, indeed, the repetition of them through the press has its own particular pointedness and cogency which, in an age like ours, is not to be ignored.

The existence and presence of those hazy views, opinions and variegated conjectures—which now constitute the whole positive achievement of journalism, secular, heretical and infidel—no efficient preacher of the Word of God can, for a moment, overlook or forget. To pass them by, unnoted and undissipated, is to preach to gross hearts, dull ears and closed eyes. These doubts and the rest may not be apparent from the words and habits of the audience. But they all have, nevertheless, a mental recognition, latent or otherwise, in every swelling bosom that throbs responsive to the agitated social billows of the modern world. This diseased state of the Christian mind can be aptly described as the regrettable taint of subjective infidelity—that canker-worm of religion in the nineteenth century. Captious arguments, false theories, impious sayings,

seeming difficulties and frivolous objections, from one source and another, are ceaselessly swimming about in our social atmosphere. Coupled with the supreme self-assurance and pretence that ever accompany them, these have sufficient subtlety and plausibility, if not to destroy, at least to blunt the keen, sensitive edge of divine faith in the hearts of simple, unlearned Christians. With an audience or congregation so tainted—and even the most remote rural people have contracted the contagion up to a certain stage—the purely *expository method* of preaching, so lauded and prevalent in our day, is utterly valueless, or worse. It not uncommonly serves merely as an irritant to warm into life dormant scepticism; and so renders what was almost innoxious before, strong on the side of evil.

The question—half exclamation, half query—is frequently asked : Was there ever a generation on earth that had more preaching or derived therefrom less benefit? It must be answered : There was hardly ever another generation so favored and perverse. Then it is triumphantly and significantly added : preaching cannot be the grand panacea for current ills. This does not, however, follow. The preaching in general use, may not be of the right consistence and complexion—which is the fact.

Others bring forward as a final and knock-down argument that the world will no longer listen to a preacher with the patient, hearty attention of the past. There are so many periodicals and papers, books and pamphlets to instruct the ignorant, and further enlighten the instructed. This is, contrary to the intent of those who urge it, a two-edged argument. It rather proves that the existing system of preaching does not meet the evident wants of the times—being neither as instructive nor as enlightening as it should be. It is a clumsy slander on the living world to assert that it is indifferent to any knowledge which comes within its comprehension. That veteran pantheist, Carlyle, emphasizes this fact strikingly in his bizarre way : “the Sansculottic People, with its rude soul, listens eager—as men will to any sermon, or sermons, when it is a spoken word meaning a thing, and not a babblement meaning no-thing.” The French Revol. Bk. III. This is a palpable truth of human nature, in all life’s experience, which is worthy of note and serious consideration, let who will tell it. The sermon that means something to the hearers, is always listened to with manifest interest and rapt attention. Herein, too, is the magic key to the intricate situation.

But the advocates of the expository exhortative method will insist that their expositions of the Word do always mean something. There is not the slightest inclination to deny here that, abstractedly considered and apart from the circumstances and auditors, this method presents the Word of God : but it is insisted that it does not present it intelligibly to those dull ears with which it has to deal. We have a parallel defect in the favored philosophy of the day. These philosophical methods present the entire range of philosophic principles, it is true, but they present them so bent as to suit and harmonize with the curvatures of each method ; and therefore, in a weakened, diluted, hardly recognizable manner. It should be ever principles first. If the principles be sound and pure they will of themselves amply determine the method. So in religious teachings, too, truth and its direct necessities must have the first place and the system always a secondary.

In the expository system of preaching the exposition of the Word is, indeed, formally first. But as it is based on an unfounded assumption it is in reality only second. Preachers, after this model, invariably assume that their auditors have had sufficient preliminary instruction by which they have been fitted for a larger explication of Divine Truth. That were a consummation devoutly to be wished. But in actual life it remains a wish merely. The major part of the congregation, probably, had a more or less perfect rudimentary catechetical instruction prior to their twelfth year. But those early impressions, faint at best, are surely dimmed by days : and it may be blurred, beyond recognition, by subsequent intercourse with the care-laden world. The expositions and exhortations of the preacher, in such instances, mean and can mean nothing to such auditors—no matter with what eloquence and force he may present them. This is, indeed, the arch-secret of the barrenness of so much of the preaching of our age. Religious locutions are not interpreted by the preacher in the popular idiom. The sound is familiar ; but not the meaning. To them it is literally what Carlyle terms a ‘babblement’—to which men will not listen with any patience.

A servile copying and irrational adhesion to ancient models is, more or less, responsible for the recognized inadequacy of this manner of preaching. As mines and treasure-houses of Truth the homilies of the Fathers and Doctors of the Church are, and always will be, worthy of the ardent and unremitting study of the effective preacher. But the forms and styles in which they are couched, were modes and fashions incidental to the periods wherein they were

framed and uttered. Modes change and fashions disappear with the generation that conceived and moulded them. They are, doubtless, venerable because of their source and years; but not, therefore, wisely fitted for utilization in another and far different era. While Truth changes not and is unchangeable, its vehicles are ever variable and its garnitures senescent. Civil surroundings and stages of intelligence will ever bias and attune the chosen system of the prudent public teacher. Otherwise his words, like the idle moanings of ocean on the rock-ribbed coast, will fall irresponsive and unheeded.

The state and condition of civilized society now justify, to the full, the loud clamor of those who are crying out, in despite of harsh rebuke and angry menace, for the dialective exhortative method of preaching. The difference between "*the expository exhortative*" and "*the dialective exhortative*" methods of preaching is very characteristic and consists chiefly in this sequent fact. The first assumes that the minds of the auditors are already well prepared for the reception of further and higher religious truths, which it forthwith expounds: while the other pre-supposes these same minds, to a certain degree, pre-occupied, or leastwise, in some sort fascinated by secular speculations; which it proceeds, in so far forth as the subject-matter of the discourse demands it, firstly to remove by exhibiting their falsity and fatuity. That done, it then inculcates the Gospel-truths gainsaid: which it is enabled the more easily and impressively to do, by reason of the telling contrast it has just held up to the mind's eye.

But the objector will here interpose: This would necessitate a thorough knowledge of these material speculations and sciences—which is to burden the preacher with studies uncongenial to his sacred calling and tastes. In so far as acquiring a familiarity with the secular theories of life—a labor which every educated man voluntarily undergoes—may be termed a study, it will be an additional burden. But it is a very light one. There is no profundity in it. A slight toil, hardly to be distinguished from recreation, will amply suffice for all practical purposes. Those multifarious theories are mostly sophistries: and sophistries are not unravelled and solved by studying them in themselves, but in the principles they combat and controvert. Who has ever earnestly engaged in the study of philosophy or theology, that has not met sophistical solutions of sophistries only a little less pernicious than the original falsehoods? It all comes from studying difficulties with a captious, and not a

truth-loving spirit. It displays a great want of loyal confidence in the innate power of truth to overwhelm all adversaries. Final and all-satisfying solutions of objections and difficulties against truth of any order can be furnished by no fictitious substitute. A thorough and profound study of the special truth denied, while holding the objection full in view, will, assuredly in every case, provide the painstaking student with the right cue to the puzzle. This cannot be an uncongenial study: for it is the study of theology: and a study of theology, too, which broadens the mind by severely exercising its keenness and penetration.

What then, with these scientific mouthings, it will be said, becomes of the sacred precept: *Praedica Verbum*. Oh! by all means preach the Word of God. But remember that this does not mean stringing together pious phrases in a manner that is quite unintelligible to the listeners. It means: so announce the truths of divine revelation that the hearers may understand, learn and practice them. What is the use, not to employ a harsher term, of proclaiming the efficacy of Grace to a people who entertain, in whole or in part, the monstrous theory, now so common, that heredity alone shapes the morals of men; or reliance on Providence to those who cling to the illusive fantasy of evolution. These and the like thousand other absurd preconceptions and half-beliefs so prevalent, must, it is evident, be eradicated and banished from the popular mind before their victims can or will understand, learn and practice the salutary lessons of divine truth. The most brilliant exposition, the most touching exhortation, will, otherwise, fall without result on dull, or mayhap, disgusted ears.

Truth, though ever old, is ever new—old in itself, new in man's first and fresh perception thereof. There is no need to exhaust one's small stock of energy in reprobating that mental curiosity of the race which leads it, steadily, to pry into the innumerable mysteries that hem it round. One of the purposes, indeed, of Almighty Wisdom, in thus walling us in with mysteries, is to elicit rational effort, and so elevate us, despite our sensual grossness. Intellectual activity then, so far from being a thing reprehensible, is the chiefest mundane glory of Christianity. Ponder a brief moment, what a potent weapon the unreflecting narrowness of some Christian preachers has placed in the hands of the scorner and infidel. Infidels claim, with insufferable pomp and bombast, that the material progress of our age owes nothing to Christianity; that, in fact, it is the direct outcome of a fierce rebellion against its cherished doc-

trines of mortification and contempt of the munera terrae. To answer this cavil by citing, as is usually done, a long list of Christian scientists and inventors is both fond and vain. The list is waved aside with the contemptuous words—men are not always consistent. And, verily, it is not the proper solvent for the malign arrogance of infidelity.

Christianity and Christian ideals stimulate and nurture, as they have ever done, the mental powers : and mental powers matured find, and go on finding out additional of the secrets and forces imbedded in nature. Thus adduced we have Christianity as the efficient, kind, and even careful nursing-mother of grateful, or ingrate, inventors and scientists. Why do the savage and the heathen, who love material comforts and earthly delights incomparably more than even the apostate Christian, penetrate the thick wrappings of the physical Universe, and wrench thence those sensual gratifications for which they incessantly pine and long? For no other reason, as even the dullest may perceive, than that they have no Christian guide to point the way—no Christian truths and ideals as well-springs of high and even higher advance and endeavors. The argument from the abuse of science is idle if not slanderous in the mouth of the Christian preacher. If degenerated Christians prevent Christian knowledge and its conquests, and turn from the Creator to the creature ; this is not caused by the knowledge. It is attributable solely to the sad prerogative of our fallen state—which still, though in its perversity, shows that the good ordained of God, even in ruins, is ever glorious : as is the starlight on the faded brow of Lucifer.

S. M.

CONFERENCES.

DISCREPANCIES IN THE "ORDOS."

Qu. There is a discrepancy in the different *Ordos* for this year regarding the Feasts of *Corpus Christi* and *SS. Peter and Paul*, the solemn celebration of which is to be transferred to the Sunday following when said feasts occur on a weekday. In the Masses, assigned for the transferred solemnity, two *Ordos* which I have seen require the Gospel of the Sunday to be said at the end. Another *Ordo* says nothing and hence allows you to infer that the last Gospel is the "In Principio" of St. John. The latter seems to be the more correct according to De Herdt (*Praxis*, Vol. II, n 295 seq.), who states that this Mass is celebrated *more votivae solemnitis* with *Gloria*, *Credo* and the *Gospel of St. John* at the end as is the rule in *votive Masses*.

Which is the right rubric in this case?

Resp. Neither of the different *Ordos* can be said to be wrong; they are rather incomplete for practical guidance. The two indulgences granted to the dioceses of the United States whereby the feasts of *SS. Peter and Paul* and of *Corpus Christi* are transferred to the Sunday following do not mention anything regarding the particular rubrics to be observed in the celebration of the Mass. It may therefore be presumed that the rite is regulated by the rules given anent the indulgence *pro reductione festorum* (9 Ap. 1802) for France, and since then applied in other regions. According to these rules "sola solemnitas praefatorum festorum differetur in dominicam subsequentem, in qua officium quidem a clero tam publice quam privatim, et missa recitabitur juxta consuetam ordinem; centetur tamen una missa solemnitis de festo illo more votivo cum unica oratione: minime omitta in cathedralibus aliisque ecclesiis, in quibus officium publice agatur, et adsit sufficiens numerus ecclesiasticorum, altera missa conventuali de festo occurrente."

Hence the principal Mass on Sunday, which is the so-called High Mass, is celebrated as a solemn *votive* Mass of the transferred feast. In this Mass no commemoration is made of the Sunday or feast occurring (nor is the collect pro Papa or other added), and the last Gospel is that of St. John, *In principio*, because at least one other Mass, either of the Sunday or of the regular occurring feast (with commemoration of the Sunday), is supposed to be celebrated. In this Mass the Gospel of the Sunday is read, according to the pre-

scribed rubrics of the Mass, either at the beginning or at the end. It is not necessary that this be a *missa cantata* as is required for collegiate churches and others where the office is publicly recited. But if there be only one Mass in the church, then the commemoration of the Sunday and of occurring feasts are made in this Mass, which is that of the transferred solemnity; and the Gospel of the Sunday occurring is said at the end instead of the *In principio*. (Cf. De Herdt, vol. II, n. 300.)

If the said feasts occur on a Sunday they are as a rule to be celebrated on that day, and then both the commemoration and the Gospel of the Sunday *in fine* have a place in the Mass of the day.

The privilege of transferring the solemn celebration of the feast of SS. Peter and Paul to the Sunday following was granted to the United States in 1840 (Conc. Prov. Balt. iv).

We append the Decree permitting the transfer, in the U. St., of *Corpus Christi* together with the reduction of certain feasts formerly *de praecepto* in this country.

DECRETUM.

De diebus festis in Statibus Foederatis Americae.

“Romae, d. 31. Dec. 1885. *Illme. ac Rme. Domine*. Ab. Amplitudine Tua nomine Patrum Concilii Tertii Plenarii Baltimorensis sequens supplicatio Summo Pontifici exhibita fuit, ut dies festi de praecepto ad quosdam determinatos, in omnibus Diocesibus Statuum Foederatorum Americae Septentrionalis servandos, reducerentur.

Beatissime Pater.—Intra fines Statuum Foederatorum Americae Septentrionalis magna obtinet diversitas in observandis diebus festis de praecepto. In aliis enim locis quinque, in aliis vere novem, in aliis etiam plures servantur, adeo ut non tantum acatholici, sed et fideles hac de re iam commoveantur, non parum mirantes qua ratione id fiat, ut certis diebus obligatio audiendi missam et abstinendi ab operibus servilibus urgeat in una dioecesi vel provincia, in altera vero non. Praeterea in hisce regionibus et fideles gravissimis premuntur difficultatibus quoad observantiam dierum festorum. Quum enim in parandis vitae necessariis magna ex parte ab acatholicis pendeant, qui labores diebus festis, nisi in Dominicas incident, intermittere non patiuntur, maxima fidelium pars nonnisi cum gravissimis incommodis iisdem diebus ab operibus abstinere et SS. Missae Sacrificio interesse possunt. Hinc Patres in Concilio plenario Balti-

morensi Tertio congregati, summopere in votis habentes ut uniformitas in servandis Festis inducatur, matureque perpendentes difficultates, quibus fideles intra Foederatas has Provincias laborant, Beatitudini Tuae supplicandum duxerunt :

1st. Ut, attentis peculiaribus circumstantiis Catholicorum in hisce regionibus morantium, Apostolica Auctoritate dignetur declarare, per omnes dioeceses Americae Septentrionalis Foederatae, de praecepto audiendi Missam et abstinendi a servilibus, servandos esse dies festos omnes et solos qui sequuntur : Immaculata Conceptio B. M. V., Nativitas D. N. J. C., Circumcisio D. N. J. C., Ascensio D. N. J. C., Assumptio B. M. V., Festum Omnium Sanctorum. Per rerum enim temporumque rationes istorum sex dierum festorum observatio feliciter speratur.

2d.—Quoad ceteros dies festos, qui praeter sex supradictos quibusdam in locis adhuc de praecepto sunt, ut ex Apostolica benignitate eorumdem locorum fideles solvantur quidem ab obligatione Missam audiendi et ab operibus abstinendi : quin tamen iidem dies festi quoad devotionem et solemnitatem externam supprimantur.

3d.—Ad festum SS. Corporis Christi quod spectat, ut benigne indulgere velit quod eiusdem Festi solemnitas in diem Dominicam proxime sequentem transferatur, ad normam indulti dioecesisbus Statuum Foederatorum Americae Septentrionalis concessi quoad festum SS. Apostolorum Petri et Pauli, ut habetur in litteris S. Congr. de Prop. Fide ad Archiepiscopum Baltimorem diei 19 decembris 1840.

S. I. C. d. 25, Nov. 1885, respondit : Supplicandum SSmo. pro gratia iuxta preces . . . Sanctitas vero sua . . . Patrum Conc. Plenar. Baltimor. tertii precibus iuxta S. C. sententiam benigne annuere dignata est."

THE HYMN IN THE OFFICE OF ST. JOHN BAPT.

Some time ago my attention was called to an obscure passage in the hymn recited at Lauds in the office of St. John the Baptist. The author of the hymn is Paul the Deacon who lived in the eighth century at Monte Casino. In offering a translation of the difficult stanza I follow the text of the Cistercian Breviary which, though slightly different from that of the Roman, leaves the sense unchanged.

"Serta ter denis alios coronant
Aucta crementis, duplicata quosdam ;
Trina centeno cumulata fructu
Te sacer ornant."

Translation :

"Wreaths enriched with thirty-fold ornaments crown some ; sixty-fold (*Duplicata*—double the others' value) wreaths crown certain others ; three-fold wreaths laden with fruit one hundred-fold beautify thee, O holy man."

The stanza evidently alludes to verses 8 and 23 of the xiii chapter of St. Matthew. The transposition of "alios" and "quosdam" seems to be made simply to suit the measure, and the triple wreath on the brow of the Baptist clearly refers to his three-fold character of *Virgin, Prophet and Martyr*.

D. A. DONAVAN

Without criticizing our Reverend Correspondent's version we would add that, just as *serta* in its etymology does not suggest so much a "crown" as it does a garland, whose interwoven strands might still bear the flower or the berry of the myrtle, the word "fruits" would be preferable, in a literal translation to "ornaments."

Moreover since *serta* is rarely used in the singular it may be best considered as a plural substantive; and the distributive *trina* (which form, instead of *terna*, would be most commonly used in such a connection) might be translated as a cardinal number—"three" instead of "three-fold." The Baptist's crown would then be the *tiara* of a "Virgin, Prophet and Martyr."

The difficulty of retaining in a literal version the suggestion of the word *crementum* (growth) which brings vividly before the mind the parable in Matthew xiii, is obvious

As our correspondent suggests, the variation between the two versions of the Cistercian and Roman Brevaries is slight, appearing only in the third and fourth lines. We place both side by side submitting a translation of the Roman text.

<i>Roman Breviary.</i>	<i>Cistercian Breviary.</i>
Serta ter denis alios coronant	Serta ter denis alios coronant
Aucta crementis, duplicata quosdam	Aucta crementis, Duplicata quosdam
Trina te fructu cumulata centum	Trina centeno cumulata fructu
Nexibus ornant.	Te Sacer ornant.

"Wreaths bearing thirty-fold fruit crown some ; such wreaths doubled crown others ; a three-fold wreath, burdened with fruit, adorns thee with an hundred interlacing strands."

H. T. H.

THE MASS FOR THE PURGATORIAL SOCIETY.

Qu. There exists a society in New York to aid the holy souls of Purgatory by offering prayers and works of charity with this intention. A large number of priests are affiliated as honorary members who accept the responsibility of saying Mass once a month for the deceased members of the Association. The question has recently been mooted here whether it would be lawful to say this Mass with the general intention of satisfying the obligation of the Purgatorial Society and at the same time to accept a stipend for a special intention independent of the former object.

You would oblige many readers by answering the above query.

Resp. The obligation to apply the Mass for the particular intention specified by the compact must be interpreted by the terms of the clause on which it is based. It is a question of mutual benefit; on the one side there are the advantages of honorary membership which entitle to participation in certain prayers, numerous and definite works of charity and special indulgences granted to the society. On the other hand, the definite obligation of offering the holy sacrifice of the Mass, once a month, for the deceased members is imposed by the society and accepted by the priest. Whether this obligation of offering a monthly Mass excludes the application of any other special intention (*fructus specialis*),⁹ such as the acceptance of a stipend implies, depends on the expressed purpose of the society which proposed the compact.

Where this purpose is not fully expressed it may be gathered from the circumstances. Thus, if the rules of the society imposed a monthly tax of one or more dollars upon honorary members generally for the promotion of its charitable works, and exempted priests from this duty under condition that they would say a Mass every month, the meaning would plainly be that the contribution expected of members ordinarily was to be applied in the case of the clergy to offerings for the Holy Sacrifice, since, although no "stipend" is actually paid them, they receive its equivalent in the benefits which accrue to them from their membership.

Our Reverend Confère does not state in his query what are the understood obligations of members in the above mentioned society. We would therefore be inclined to answer, that, apart from the spirit of generosity which in most cases should prompt a priest to add the sacrifice of a stipend wherever he has reason to doubt the extent of his obligation, and where utter poverty does not force him to accept a daily stipend, the obligation assumed in the case would have to be interpreted in the ordinary sense in which "special in-

tentions" are accepted, since the acceptance is not gratuitous. However the locality whence the question comes to us leads us to suppose that there is question here not of any Purgatorial society but of the one called *Society of the Helpers of the Holy Souls of Purgatory* established first in Paris in 1857 and of late years transplanted to England and America.

In the statutes of this society we read : "Honorary Members engage to give an *annual* subscription of not less than one dollar" etc. Further on reference is made to priests and religious who become Honorary members of the society, "the former by undertaking to say Mass, and the latter by offering Holy Communion once a month, for all the deceased members."

This throws considerable light on the conditions of the compact entered into between the association and its honorary members. It cannot be supposed that the purpose was to bind priests to a greater extent than religious or secular members under similar circumstances. The religious offer their Holy Communion once a month, whilst the lay members are required to contribute a small sum, less than ten cents, each month. The priest may therefore be supposed to satisfy his obligation by offering a monthly Mass in the same way in which a religious offers his or her Holy Communion, without the additional sacrifice of surrendering a stipend which would at the end of the year largely exceed the sum required from the lay-contributors.

This seems to us the equitable point of view, but we believe that there are few priests who would ask themselves the question of whether they must forfeit a comparatively small amount of lawful income, when it goes to benefit the suffering souls whose intensity of love for God grows in proportion to the generous charity which intercedes for their union with the spotless Being which gave them their life destined to be consummated eternally in perfect love.

CHURCHING A NON-CATHOLIC.

Qu. Last year a lady called on me and requested that I would impart to her the blessing given by the Church to Catholic women after recovery from "confinement." She was a Protestant, married to a Catholic gentleman whom I knew, and though to all appearance, favorably disposed towards the Church had never expressed a desire to become a Catholic herself. I did not precisely know what to answer her, for she was very earnest and at the moment I saw no reason why I should refuse her a blessing

which required no explicit profession of the Catholic faith and could only benefit her. In order to think the matter over without letting her know of my hesitancy, I took some pretext for leaving the parlor, saying that I should return in a minute. On going out my assistant met me and beckoned to speak to me. He had been asked the day previously by the husband whether his wife might not be "churched," as she had heard the explanation of the ceremony from a Catholic lady and had been continually asking him to inquire whether she could not receive the blessing. The curate had told him quite decidedly that he did not think it could be done, as the lady was not a Catholic. His plea was "communicatio in sacris."

I returned to the parlor and made the lady repeat her request. Then I said in a decided manner: Madam, the blessings which the Catholic Church dispenses will be yours as soon as you can make up your mind to become a Catholic. She went away evidently regretful but not displeased.

Now the reason of my refusal to give her the blessing *mulieris post partum* as found in the Ritual was not the conviction that it would have been wrong to do so, but the fact that my curate had expressed his view to the husband and I did not wish to let it appear as if there could be any variance of opinion between us, which might create doubts about orthodoxy in the minds of those who do not distinguish between the unity of Catholic doctrine and the ordinary discipline in non-essentials of faith, which admits of adaptation to circumstances.

Would I have been right in giving the blessing, and if not, why?

The lady is now a Catholic.

Resp. The action of our Reverend inquirer can only be commended for its prudence. By it the false impression, so easily made on Protestants and lukewarm Catholics, that a diversity of practice in certain details of ecclesiastical discipline implies dissension as to the rule of our faith, was avoided and, not to speak of the edification given to a brother priest by the manner in which his opinion was seconded, although not shared by a superior when dealing with an outsider, the lady herself was, no doubt, urged to her conversion by the consciousness that so long as she was out of the Catholic Church she would be debarred from many graces which she appreciated and anxiously desired.

As to the propriety of giving the blessing of the Church in a case like this, much must depend on the circumstances.

As a rule we should be inclined to give this blessing to any mother who evinces a sincere desire for it, so long as there is no danger of scandalizing the weak among the faithful who might look upon the action as an elimination of the distinction between Catholicity and sectarianism. On the other hand, a priest may have good reason for refusing it when he is convinced that greater good would result from his doing so, inasmuch as it would be

likely to urge a person, trustful of the blessings of the Catholic Church toward embracing the religion which is their chief source.

Apart, then, from considerations of the prudence, we see no valid reason why the *Benedictio mulieris post partum* may not be imparted under the above mentioned circumstances, which are most apt to occur in cases of mixed marriage. There is no question here of a "communicatio in sacris" in its objectionable features, as when a Catholic takes part in erroneous worship. It is a case of non-Catholics seeking to participate in some measure in the benefits of true worship. Nor can it be said that we are taking "the bread of the children and cast it to the dogs;" on the contrary, the argument of the Gentile woman, approved by our Lord, holds good here, we are giving of the "crumbs of the children." (S. Marc. vii, 27.)

It must not be forgotten that this blessing is of an intercessory character; it does not require a predisposition such as is essential for the worthy and valid reception of the sacraments. It does not call for a profession of the articles of Catholic faith, unless in so far as they are recognized in the very act of asking the blessing. If a priest may use the holy name of Jesus in praying a benediction over anyone who needs or desires it, though he be not in the state of grace nor even baptized, then he may, for a like reason, use this form of blessing which contains prayer of thanksgiving and petition such as may be put into the mouth of any creature who seeks God more or less consciously. Indeed the form given in the Ritual points to what we have said. The Antiphon with which this rite begins, taken from the xxiii Psalm, reads: *Let her receive a blessing from the Lord and mercy from the God of her salvation, because such is the generation of those who seek the Lord.* Then the entire Psalm is recited and an act of adoration to which a Christian woman would naturally consent if she believes in the efficacy of this christian blessing is asked of her in the words: "Enter into the temple of God, adore the Son of the blessed Virgin Mary who has given to thee the fruit of an offspring." The remaining prayers are for help and protection. "O omnipotent eternal God who hast, through the Son of the blessed Virgin Mary, turned the sorrow of Christian mothers into joy, look kindly upon this Thy servant who comes joyfully to Thy holy temple in order to give thanks to Thee; and grant that at the end of her earthly life, she may, together with her child, obtain the joys of eternal happiness, through the merits and intercession of that same blessed Virgin."

"May the peace and blessing of the Almighty the Father and Son and Holy Ghost descend on thee and remain forever with thee."

Amen.

To many a doubtful mother's heart the explanation of this blessing together with the imparting of it would probably open the way to the true light of faith and the salvation of generations to come.

A CASE OF RESTITUTION.

An old miser dies intestate. Several of his relations who had been living near him were present at his death.

Shortly after, a poor laborer and his family move on to the deceased man's farm and occupy the old house where the latter died. One day the new tenant finds on the premises a purse containing something over a hundred dollars. He is morally sure that the money belonged to the former occupant who is now dead, hence he says nothing of his find to anyone, quieting his conscience by reasoning thus: "His friends and relations were here when he died. He told them nothing of the money and left no will which proves that he did not wish them to have it."—He therefore uses the sum to pay his own debts.

After a time he comes to confession. Is he bound to restitution? If so, to whom? If to the relatives, to which ones? In what manner shall he do so, for if he publishes the affair he is likely to be suspected of having kept the money for his own use up to the present time etc.

Solution.

The finder of the money has no title to its use or possession since he justly surmises the rightful owner who, though dead, survives in his heirs *de jure*. These, since the original possessor of the money left no will, claim the estate *exdispositione juris*. The purse cannot, therefore, be regarded as *res derelicta quae fit primi occupantis*, but, so long as it was withheld from the rightful heirs, it was, what theologians call *res aliena detenta* which constitutes an obligation of restitution.

But to whom is the money to be restored? To the nearest lawful heir or heirs, determined in doubtful cases by process of law. It may be a question of *bona vacantia*, *i. e.*, where there are no direct heirs, in which case the local civil tribunal determines the apportionment of the property to be made. "Bona vacantia," says Kenrick (Theol. Moral. Vol. i, Cap. v, 3), "dicuntur, quae quis intestatus reliquit cui nullus haeres juxta legem ab intestato succedat

. Leges Americanae inter propinquos ea distribuunt, administratoris opera, sed curiam civilem arbitrem constituunt."

If, as may be supposed in the case, there was other property disposed of by the appointment of an administrator under the American law, the money might be sent to the latter for equitable distribution between the legal heirs, and this could be done without indicating the source whence the money has come, simply requiring a public voucher for its having been received. Where direct restitution cannot be made without positively incriminating the finder, the latter would be justified in disposing of the money in charities with the intention of benefiting the deceased, who, in not appointing his heirs of his property from among his kindred, when it is supposed he could have done so, showed that he was not, at least, absolutely opposed to any other equitable disposition of his money.

The question of restitution of added interest hardly enters into the case, since the *damnum emergens*, or the *lucrum cessans*, arising from a withholding of the comparatively small sum, and under a doubtful disposition of mind as to the definite ownership, does not beget a distinct obligation.

D. J. D.

MISSA VOTIVA SOLEMNIS LECTA.

On two previous occasions we gave it as our opinion that the votive Mass of the Sacred Heart granted by Indult of 28, June, 1889, wherever special devotions are held in honor of the Sacred Heart on the first Friday of the month, might be a low Mass. We have now a decree of the S. Congregation, solicited by the Vicar General of Rheims, to the same effect, so that there need be no scruple in having the devotions even in the absence of solemn music.

Dubium.

Ex-Apostolico Indulto diei 28 Juni, 1889, in Archidioeceseos Rhemen. Ecclesiis, ubi feria sexta, quae prima occurrit in unoquoque mense, fiunt de mane pia exercitia in honorem Sacratissimi Cordis Jesu, Missa votiva de eodem Sacro Corde solet celebrari Quum vero Sacra Rituum Congregatio die 20 Maii, 1890, rescripserit ejusmodi Missam celebrandam esse ritu, quo Missae votivae solemniter cum *Gloria* et *Credo* atque unica oratione celebrantur; hinc Rmus Vicarius Generalis Emi et Rmi Dni Cardinalis Benedicti Mariae Langinénieux Archiepiscopi Rhemensis eidem Congregationi sequens Dubium pro opportuna declaratione humillime subjecit, nimirum :

An haec verba *Missa votiva Sacratissimi Cordis Jesu, ritu Missae votivae sollemnis celebranda* intelligi queant etiam de missa lecta, seu sine cantu?

Et Sacra eadem Congregatio, ad relationem infrascripti Secretarii, exquisitoque voto alterius ex Apostolicarum Caeremoniarum Ministris, re mature perpensa, proposito Dubio rescribendum censuit: *Affirmative*. Atque ita rescripsit et declaravit die 20 Maii, 1892.

†CAJ. Card., ALOISI-MASELLA, *Praef.*,
VINCENTIUS NUSSI, *Secretarius*.

THE HON. ZACH. MONTGOMERY ON OUR PROPOSED SCHOOL BILL.

We are glad to place before our readers some strictures by the Hon. Zach. Montgomery upon the *Ideal School Bill*, drafted by the Hon. Martin Morris, of Washington, and published in our July number. They are worthy of consideration, first, because any reasonable discussion is likely to throw all-sided light upon the proposed measure, and thereby to bring it to perfection; secondly, because they come from one of the most worthy and self-sacrificing pioneers in the cause of Catholic education and in the defence of parental rights upon the basis sanctioned by our American Constitution.

EDITOR.

SAN DIEGO, CAL., July 9, 1892.

Editor American Ecclesiastical Review:

SIR:—Will you permit one of your lay subscribers and the father of a family, who has devoted considerable time to the study of the "school question," to submit through your REVIEW a few suggestions touching "A Bill for the promotion of education in the State," prepared by Hon. M. F. Morris, LL.D., and published in the July number of your excellent periodical.

While heartily in sympathy with the principle of parental rights and educational liberty, which said bill aims to secure, the undersigned either fails to understand the precise plan contemplated by the bill in question, or else he finds therein provisions which he fears are neither consistent with each other, nor conducive to the laudable end sought to be accomplished. In the following quotations from the bill, the seemingly contradictory provisions referred to, are italicized.

The first section of this bill begins by providing, "That whenever any individual or body or association of individuals, or any organization of persons, incorporated or unincorporated, shall have established a school for the free education of youth *in the primary branches of education, to wit: in reading, writing and arithmetic*, and such school shall have been in existence for the term of at least one year with no less than — pupils in regular attendance, and shall have submitted to a satisfactory inspection and examination thereof by the State or local Board of School Trustees, etc., the person or persons, association or organization, conducting and managing such school, shall be entitled to receive . . . each year such remuneration as may be sufficient to defray the cost of the management of such school, including therein the rent (or rental value) of the building in which the same is located, . . . *Provided always*, that the cost hereby provided to be paid, shall not be ratably greater than the cost of maintaining and conducting the public schools of the State, and that such ratable cost shall be determined by the Board of School Trustees," etc. And after thus limiting in the first section the education provided for, to "the primary branches," to wit: *reading, writing and arithmetic*, the fourth section provides, "That the provisions of this Act shall apply only to *primary and grammar schools, or schools in which the course of study is substantially equal to that in use in the Public Schools of the State.*"

There seems to be here a contradiction between the first and fourth sections of the bill. The former limiting the education provided for, to "reading, writing and arithmetic," and the latter extending it to the whole Public School course, whatever it may be.

If interpreted simply by the light of its own language, the fourth section of the bill, being subsequent to the first, might perhaps be fairly construed as abrogating it, so far as the same conflicts therewith. But, unfortunately for such a construction of this bill, its author has prefaced it with certain explanatory remarks, indicating that *he*, at least, *could* not have so understood the language he employed. In the course of his preface to the bill he expresses his emphatic condemnation of the growing practice under the Public School system of teaching the higher branches at public expense. Referring to the Public School system he says:

"We may remark, however, that its worst enemies are those inconsiderate admirers of it, who would enlarge its scope so as to make it embrace the languages, music, and the ornamental branches of education, and who would extend it so far as to finally comprise

the college and university as part of the system. For when this is done it ceases to be the Common School system of the people. It becomes what it is now rapidly becoming, the means by which the designing few and the unprincipled rich procure the education of their children at the cost of the many, and to the exclusion of the poor." * * *

Now, it would not be reasonable, nor would it be fair, to charge the author of said bill with an intention to join hands with "the designing few and unprincipled rich," by incorporating into the proposed educational plan what he himself denounces as the very worst features of the present Public School system. And yet if the fourth section of said bill is to be so construed as to give it its apparently obvious meaning, it will be difficult to see what advantage the proposed system will have over the present Public School system, so far as regards the matter of teaching, at public expense, "the languages, music and the ornamental branches," etc.

Perhaps the author of the bill would inform the readers of the REVIEW whether or not it is possible (and if so, how it is possible), to harmonize the above seemingly conflicting provisions, as found in said sections 1 and 4 of this bill? Or, if said provisions cannot be harmonized, then in the event that the bill should become a law in its present shape, which of said two conflicting sections would control?

After learning more as to the actual meaning of this bill as interpreted by its author and its advocates, your correspondent may perhaps have more to say on the subject, provided you will allow a volunteer layman the use of your space for that purpose.

ZACH. MONTGOMERY.

BOOK REVIEW.

**LE CAPITAL, LA SPECULATION, ET LA FINANCE
AU XIX^e SIECLE, par Claudio Janet, Professeur d'
Economie Politique a l'institut Catholique de Paris.
Paris Plon, Nourrit et Cie, Rue Garanciere, n. 10.**

It is not often that we have the good fortune of reading the works of an economist who is as much at home with Aristotle and St. Thomas Aquinas, as with Stanley Jevons Walras and Leroy Beaulieu. This blending of the wisdom of antiquity with accurate modern observations ought to be as common as it is indispensable to a modern Christian scientist. The deep and far-reaching axioms of the stagirite and the superb analysis of his great commentator receive an unexpected and wonderful confirmation from the facts carefully grouped and scientifically explained by the modern masters. Mr. Claudio Janet is just the sort of economist that we need at the present time. Like Mr. Devas, he is thoroughly orthodox, both as a Christian philosopher, and as an economist. With a firm grasp of moral principles, a thorough understanding of the complex workings of economic laws, and a comprehensive knowledge of the historical evolution of wealth, he can fully appreciate the conditions under which modern society must meet the growing demands of civilization by increasing both the amount and the productivity of capital.

The publication is most timely, for it contains a practical application of the encyclical 'Rerum Novarum.' The Catholic priests can no more consider the play of economic laws as a matter foreign to their sacred calling, for on these laws depends the sustenance of the body, and the body is essential to the soul: "In all well constituted states, it is by no means unimportant matter to provide those bodily and external commodities, the use of which is necessary to virtuous action It follows that whatever shall appear to be conducive to the well-being of those who work should receive favorable consideration." (Encycl. Rerum Novarum.) Moreover, it is necessary for those who direct consciences, to know what transactions are legitimate, and what speculations involve a violation of the divine precepts.

A complete analysis of a work of more than six hundred pages, which follows capital through all its transformations, would require more space than can be given to a book notice. Besides, the book is so full of valuable and varied information that it can hardly bear condensing. We shall, therefore, confine ourselves to a few points which seem to bear more directly on moral theology, viz. : the theory of interest, the difference between legitimate speculation and stock-jobbing or agiotage, and the anti-semitic

movement which was often checked by the sovereign Pontiffs, but which, of late, seems to have acquired a new energy.

With regard to the lawfulness of loaning money at interest has the Church modified her teaching? Some writers have imagined that she has reversed her previous decisions, and that her doctrine had varied on a point of moral and that consequently she was not infallible. A more serious consideration of the subject shows that the modification is more apparent than real; the principles are the same, but the circumstances are different. In the middle ages a comparatively small part of the wealth of nations was turned into capital and devoted to production. Wealth was to a great extent barren. Gold and silver could not be transformed at will into productive agencies, they were merely commodities or circulating mediums. (Author, p. 74.) At present, a workman may put one dime at interest by placing it in the hands of those who group small deposits, however insignificant they may be, and use the resulting sums to pay wages, to buy instruments of labor, or to carry on some profitable business. This is *indirect* productiveness, if you will, but it is productiveness. The sums resulting from those small savings are circulating capital, and without the quickening influence of circulating capital the industrial field would remain barren. Now capital, whether fixed or circulating, is one of the factors of production, and it is just that the man who supplies that factor should have a share in the produce.

Let us suppose three men who own severally a certain amount of money. The first buries his talent in the ground, the second spends it to buy luxuries, the third uses it to pay for productive labor or for instruments of labor. The miser contributes nothing to the public wealth; he does worse—he withdraws a value from circulation; he is certainly not entitled to a reward. The consumer, at least, helps to create a market, and by consuming wealth stimulates production; but he is amply repaid by enjoyment of the luxuries which he has bought. The capitalist, for the third man is a capitalist, becomes a partner in the creation of new wealth; he supplies one of the factors of production; he becomes a partial cause of that production; he is therefore entitled to a share in the produce.

It is evident, therefore, that where money is used as capital it becomes indirectly productive, and he who supplies the money may claim a part of the new value which that money has helped to create. This truth the schoolmen never denied. St Thomas, for instance, in a passage quoted by Mr. Claudio Janet, says explicitly: "It is lawful to derive profit from the money intrusted to a merchant or to a workman" (2^a 2^{ae}, q 78, art. 2^{ae}, 5, and also, a *primum*). Why is it lawful in this case, whilst it is unlawful when money is lent without any reference to production? Not precisely (as Boehm-Bawerk asserts), because a future good has less value than a present one, and the depreciation incident on futurity must be made good, but because the money thus employed is true capital, and the lender becomes a partial cause of production.

All the theologians admitted that the following reasons justified the lender in claiming a compensation: Firstly, the stopping of a profit which he would have made had he retained the money (*Lucrum cessans*). Secondly, a loss incurred on account of the loan (*Damnum emergens*). Thirdly, the

danger of losing the money lent through the dishonesty or the misfortune of the borrower (*Periculum sortis*). Fourthly, a profit, agreed upon beforehand, in case of delayed payment (*Pœna conventionalis*). But there was a considerable amount of controversy with regard to a fifth plea, the *titulus legalis*, that is, a legal rate determined by the civil power. Those who objected to this title said that it involved a transfer of property in virtue of the right of Eminent Domain; but the right of Eminent Domain did not apply to the private transactions of citizens. The transfer was therefore invalid.

This objection is evidently ill-founded. In the first place, in a society where money can be turned into capital at a moment's notice, the *lucrum cessans* can always be invoked. Moreover, the State is perfectly within its own province when it says: "As a preserver of all the rights, and as in duty bound to enforce contracts, I declare that money can at any time be turned into capital, and that when it fulfills its functions as capital it commonly yields to the borrower such a yearly amount that 5 per cent. is a fair compensation for the lender. Therefore, I shall consider as usury the exacting of a higher rate, unless it be justified by special reasons and legalized by a special contract." In equivalently rendering this decision the legislative power merely defines a rule or norm to guide those who exercise the judicial authority; the State does not transfer property, but decides what is and what is not a legitimate transaction. Mr. Janet justly observes that credit on consumption is a very different thing from credit on production (p. 78-79). The former was predominant in the middle ages, the latter is now all but universal; the law is based, not on exceptions, but on what commonly happens, *de hoc quod plerumque fit*. Even in the sixteenth century the poor man's banks (mounts-of-piety or lumber houses) were allowed to collect a small interest on the sums loaned out. The principles have not been changed, but the circumstances have been altered; what was the exception before is now the rule. Any poor man, by intrusting his money to a savings bank, can make a little profit; if he forbears doing so to accommodate another man, there is for the lender a *lucrum cessans* for which he can claim a just compensation.

Yet the old contention that money is unproductive can be defended in the sense intended by its advocates; they abstracted from indirect productivity. When a property increased in value they put the question: whence comes the increment? From the inherent properties of the thing itself, which grows like a tree and bears its fruit, or from the labor and ingenuity of man? When the increment was due to the forces or to the activities of the object itself, it was called *productive*, when the increment was entirely due to the skill of man, the object was declared unproductive. Now it is evident that money is not productive in the former sense; it does not grow and multiply; its increase is always due to the skill of man who turns it to the best advantage by using it to pay for labor; or in some other way to support and stimulate production. As an instrument in the hand of man, it is unquestionably productive; but this is *indirect* not *direct* productivity.

To loan money at interest is already to speculate. "Speculation," says the author, "consists in foreseeing the chances of profit that we may avail ourselves of our opportunities, and the dangers of loss that we may save ourselves from losing. It belongs to the very essence of trade, for the market price of commodities varying according to time and place, the merchant in buying his supplies is always liable to see the goods which he stores up lose a part of their exchange value. Let us add that the wants of the manufacturer compel him to secure in advance supplies of raw material, to be delivered at the proper time and place. In like manner the large and sometimes sudden demands of the markets of the world cannot be met without contracts which often antedate production. Consequently there must be room for *futures* in financial transactions.

But speculation is not an evil in itself; the gains which it makes are often perfectly legitimate, they may be the rewards of keen foresight, great power of calculation, and perfect self-control. As long as speculation is not reckless, tainted with fraud, or based on fictitious values it is both permissible and useful to the public. The difficulty consists in distinguishing lawful speculation from fraudulent stock-jobbing or agiotage.

"If common gamblers," says Mr. Janet, "are uninteresting social parasites, the great stock speculators often become the disturbers of social equilibrium by so manipulating values as to determine rises and falls which the real condition of things does not justify, or by forcing the flow of wealth out of its natural channel. Such practices constitute agiotage." (P. 370.) From the passages already quoted, and from the illustrations scattered throughout the work the following definitions may perhaps be drawn and presented in a condensed form: *Legitimate speculation consists in forecasting and preparing for the rise and fall of prices.—Agiotage consists in raising or decreasing prices by fraudulent means, or in making profits by the handling of merely fictitious values.* Whilst these definitions banish from the financial field those bogus agreements which rest on no real foundation, they do not exclude a *bona fide* contract to deliver in a given time goods which are not yet in the hands of the seller but which he is morally certain to have in readiness at the time agreed with the buyer.

Almost every form of speculation known to modern finance, is mentioned by Mr. Janet, and submitted to a searching scrutiny with regard both to its ethical and to its economical soundness. The various combinations of capital, such as *Trusts, Pools and Syndicates* receive due consideration. He does not condemn them wholesale, but only when they try to effect a monopoly, by crushing out of existence every honest competitor, or try to force the price of commodities above their real worth. Moreover he shows that the most powerful coalitions, when managed in defiance of moral or economic laws, are bound to end in disaster; witness the fate of the famous international copper syndicate. Combinations may become necessary when prices have fallen below the cost of production, but no rise can long be kept beyond the point at which a fair compensation is obtained for the labor and capital invested. All this is very true, but yet as these combinations often cause great disturbances and heap great ruins, it were

well to devise some means of warning, or at least of avenging their victims. Great criminals seem to pass with wonderful facility through the meshes of the law, whilst minor offenders are easily detected and severely punished.

The moderation which the author has shown in dealing with speculation and speculators, does not desert him when he speaks of the financial preponderance of the semitic race. He has severe words for the *manipulations* of which their bankers and brokers are sometimes guilty, but he observes that the hands of Christians do not always remain unspotted. In America, the man who has made most money by agiotage, who several times swooped upon the stock exchange, as the Algerine brigantines used to swoop upon the Christian felluccas, that man is not a descendant of Israel. The immense wealth of the Jews is chiefly due to the folly of those governments that run into extravagant expenses which far exceed their revenues, thus becoming the thrall of money lenders. Like Antonio, they curse the Jew but are glad to get his shekels, little recking of the pound of flesh that shall have to be paid, or of bankruptcy which is worse than the sacrifice of a pound of flesh, for it is ruin and dishonor combined. Moreover, the wealth of the Jews is not due only to their unscrupulous manipulations, or even to the recklessness of the Christians. In the 12th chapter where Mr. Janet sketches the developments of the banking system in this nineteenth century, he gives us an account of the rise of the Rothschild dynasty. The tale is instructive and very well told.

When old Mayer-Amschel Rothschild, whom we might be tempted to call Rothschild 1st, was on the point of being gathered to his fathers, he called his five sons to his bedside and spoke as follows: "My sons, remain always faithful to the law of Moses, cling fondly to one another, undertake nothing without consulting your mother: do ye observe these my three commandments, and you shall become wealthy among the wealthy, and the world shall be yours." The Rothschilds have taken to heart these solemn words, and the prophecy is well nigh fulfilled. Might not Christians imitate their thrift and their domestic virtues?

The thirteenth and last chapter of the book contains the conclusions and suggestions of the author. After stating that the nineteenth century has witnessed a great financial progress, he adds with regret that moral worth has not kept pace with the advance of wealth; in fact, a moral deterioration is but too plainly visible. The fall of the rate of interest he considers as a sign of financial strength; yet were the rate to go down as far as 1 or 1.5, he fears capitalization would cease almost completely, and the savings banks would become impossible, at least they could not pay any interest on the deposits of the poor. Mr. Janet insists on the fixedness and stability of political institutions.

Legislation should be modified in order to reach and punish agiotage, without interfering with legitimate speculation. Economic science must be popularized and disseminated. Labor organizations are a necessary counterpoise to the combinations of capital, and should be encouraged by those who can preserve them from lawlessness. Co-operation, especially for

consumption, should be fostered and the State should tend to lighten the charges of the poor. Institutions of credit, to help the poor man to rise, and to make his savings productive, should be so multiplied and developed as to become, in the aggregate, an offset to the great accumulations of capital. Lastly, a coalition of all the honest business men to raise the moral standard of the business world, and stamp out fraudulent speculation, is not only useful, but has become a financial necessity.

Next to the thirteenth chapter will be found a very important appendix on the silver question. Mr. Janet is a mono-metallist, but he wants silver, as a subsidiary metal, to be coined in sufficient quantity to meet the wants of circulation and act as a sort of reserve or balance-wheel to the more precious metal.

This very imperfect sketch will perhaps convey some idea of the importance of the work. It will prove most useful, not only to economists and business men, but also to the friends of the poor and the pastors of souls.

R. I. H.

RITUS ORDINATIONUM JUXTA PONTIFICALE ROMANUM, Curante Adm. Rev. J. S. M. Lynch, D. D., L. L.D., olim in Seminario Provinciali apud Trojam, N. Y. Sacrae Liturgiae Professore.—Editio secunda correcta et ampliata. Cum Appendice.—Impensis Bibliothecae Cathedralis Neo-Eboracensis. MDCCCXCII.

The Director of the Cathedral Library of New York has inaugurated a very useful movement in procuring the publication, under the auspices of the Library Association, of a series of liturgical books, equally serviceable for the clergy and laity.

The present volume, which is the second of the series contains a good English translation, with the original Latin on opposite pages, of the ceremonies and prayers used the various ordination-rites from Tonsure to the conferring of the Priesthood.

It must be noted that this book has been prepared with special reference to the help it might afford ecclesiastical students preparing for the reception of Orders. There are useful hints contained in notes, and references to decisions of the Sacred Congregation, and throughout there is evidence of care and of a practical purpose.

The beauty of the ceremonies is often entirely locked to those among the laity who merely witness the outward performance of the sacred functions, without having access to the meaning which underlies them and which gives them the virtue of inspiring greater faith and love for our holy religion. The custom of inviting the friends of the young candidates to witness the ordination would be attended by the most beneficial results if the ceremonies were explained to and understood by the people. One of the most effective ways of bringing this about is to spread the manual of which we speak. Its decidedly handsome make up recommends it in every way

as a "souvenir" for the friends of the *ordinandi*, and we do not know a better way by which the young cleric can begin his labor of drawing others to an intelligent appreciation of the beauty of our Holy Church and the sublimity of the sacred ministry, than by making this book known to those who are interested in his vocation.

The typography in red and black is something exceptionally beautiful and such as we have not seen in any other book published by an American Catholic firm. It is to be hoped that these manuals will meet with sufficient encouragement to allow further publications of the same character to keep their permanent place in the book market.

BOOKS RECEIVED.

MEDITATIONS FOR EVERY DAY IN THE YEAR. Collected from different spiritual writers, and suited for the practice called "Quarter of an Hour's Solitude." Edited by Rev. Roger Baxter, S. J., of Georgetown College. Second edition.—New York, Cincinnati and Chicago:—Benziger Bros., 1892.

THE PRINCIPAL TRUTHS OF OUR HOLY RELIGION. From the French, by Rev. Thomas F. Ward, Church of St. Charles, Brooklyn, N. Y.—Benziger Bros., 1892.

FASTI MARIANI sive Calendarium Festorum Sanctae Mariae Virginis Deiparae. Memoriis Historicis illustratum. Auctore F. G. Holweck, sacerdote Archidioecesis. S. Ludovici Americanae.—Friburgi Brigoviae: B. Herder, 1892. St. Louis, Mo.

CATECISMO DE LA DOCTRINA CRISTIANA. (R. P. José Deharbe, S. J.). Traducido con las licencias, etc.—B. Herder, 1892.

DIE AUSSPRACHE DES ENGLISCHEN in systematischer Vollständigkeit. Von G. Gietmann, S. J.—B. Herder, 1892.

DAS MESSBUCH DER HL. KIRCHE (Missale Romanum) lateinisch und deutsch mit liturgischen Erklärungen. Für die Laien bearbeitet von P. Anselm Schott, O. S. B. Dritte Auflage.—B. Herder, 1892.

DIE GOTTGEWEIHTEN JUNGFRAUEN in den Ersten Jahrhunderten der Kirche. Nach den Patristischen Quellen und den Grabdenkmälern dargestellt von Joseph Wilpert. Mit 5 Doppeltafeln und 3 Abbildungen im Text:—B. Herder, 1892.

MISSALE ROMANUM ex Decreto Sacrosancti Concilii Tridentini restitutum, etc. Editio sexta juxta editionem typicam.—Ratisbonae, Neo-Eboraci et Cincinnati: Frid. Pustet, 1892.

THE RITE OF A BISHOP'S CONSECRATION explained by the Bishop of Burlington, on the occasion of the Consecration of his coadjutor, Right Rev. J. S. Michaud, June 29, 1892. Burlington, Vt.: Free Press Association.

AMERICAN ECCLESIASTICAL REVIEW.

VOL. VII.—SEPTEMBER, 1892.—No. 3.

DARWINISM AND THEISM.

EVOLUTION of organisms from a common ancestor is one of those conceptions that belong to the armory of modern thought alone. Mediaeval theology, therefore, which left no quarter untouched lying within its range and grasp, had no opportunity of discussing this all-important subject on its own merits. Although St. Augustine in some of his writings took a delight in evolutionary ideas, still there are many good reasons to doubt whether he ever took the modern principle of a common descent into any serious consideration, as his utterances referring to specific organization seem to bear witness to his belief rather in the fixity than in the mutability of species.¹ Theology then stands nowadays face to face with a new problem, which offers an opportunity to prove to the world that she is as little committed to a certain narrow-mindedness as to a headless and iniquitous radicalism.

I do not stop here to consider the question of the truth or falsity of the theory of Mr. Darwin.² No matter whether sober-minded

¹ Cf. *St. August.* De genesi ad lit. v, 45; de Trinitate iii, 8; de genesi ad lit. lib. imperf., cc. x. xi. xv. xix. See *Dr. C. Guttler*, Lorenz Oken und sein Verhältniss zur modernen Entwicklungslehre p. 10 ff. Leipzig. 1884.

² The best refutation of Darwinism that has yet appeared is to be found in the great work, in three volumes, of the late *Dr. Albert Wigand*, Professor of Botany at the University of Marburg, with the title "Der Darwinismus und die Naturforschung Newtons u. Cuviers." Braunschweig 1874-1877. *Hugo Spitzer* in his "Beiträge zur Descendenzlehre" tried in vain to demolish his arguments, except for some particulars of minor importance. The weakest point in Wigan's valuable work seems to lie in his insisting too much on the fixity of species, a conception which, in the present state of science, ought not any longer to be urged in a sense too exclusive and rigid. Among English books devoted to the refutation of Darwinism, besides the different writings of *Professor Dr. St. George Mivart* ("Genesis of Species," "Lessons from Nature," "Men and Apes," "On Truth," "The Origin of Human Reason"), may be consulted with profit: *C. R. Bree*, "Fallacies in the hypothesis of Mr. Darwin," London 187, and especially, *David Syme*, on the modification of organisms, London 1891.

scientists may favor or disfavor his views, my only intention here will be to examine whether Darwinism be in its very nature godless, irreligious and atheistical, or whether its principles when carried to their ultimate logical consequences necessarily and irretrievably lead us to the denial of a personal God, and thus land us on the shores of atheism and agnosticism. To put the same question in a more concrete and intelligible shape: Would a Catholic, who feels strongly inclined to accept the doctrine of Darwinism on its own merits and influenced by purely scientific considerations, be nevertheless bound in conscience to reject it, as a theist, or as a Christian, or as a Catholic? Can a true Catholic be at the same time both a faithful son of the Church and a disciple of Darwin? The question is not only delicate, but of great practical importance.

Now I am very well aware of the fact that not only divines of first note, but also renowned philosophers and naturalists who have kept the treasure of their faith through the storms of life, have taken a rather gloomy and pessimistic view on this point, arraiging Darwinism openly for irreligious and atheistic tendencies. Dr. P. Schanz, in his 'Christian Apology' writes thus:

"Catholics and Protestants * * * * * believe that in adopting the Darwinian theory lies the surest way to convince opponents that it does not contradict faith. Darwinism, they declare, is contrary to faith only when it is misinterpreted and misunderstood. Far from excluding a First Cause, they say, Darwinism imperatively demands it. My view is not quite so optimistic. I think I have shown that Darwinism would exclude a First Cause if it could." ¹

In a similar strain Father Thomas Hughes, S. J., expresses himself:

"Under the scientific form of Darwinism, around which as a quickening nucleus the whole theory of evolution has gathered, we find naturalism or materialism acquiring such an ascendancy that every science now pays tribute to it." ²

And the distinguished geologist of Canada, Sir I. W. Dawson, sees fit to make the following remark:

"It is true that many evolutionists, either unwilling to offend, or not perceiving the logical consequences of their own hypothesis, endeavor to steer a middle course, and to maintain that the Creator has proceeded by way of evolution. But the bare, hard logic of

¹ Dr. P. Schanz, *A Christian Apology*. Vol. 1, p. 194, New York, 1891.

² Fr. Hughes, *Principles of Anthropology and Biology*, New York, 1890, p. 18.

Spencer, the greatest English authority on evolution, leaves no place for this compromise, and shows that the theory, carried to its legitimate consequences, excludes the knowledge of a Creator and the possibility of His work. We have, therefore, to choose between evolution and creation."¹

In rejoinder to all these misgivings and pessimistic views, I feel bound to confess that I never could prevail upon myself to believe that Darwinism contains nothing short of a hotbed of infidelity and iniquity brought into a system, and is, therefore irreconcilable on principle with a sincere and pious belief in a First Cause and a Designer of the world. The venerable and learned *Dr. McCosh* hits the mark when he says, in reference to the present state of things:

"The great body of naturalists, all younger than forty, certainly all younger than thirty, are sure that they see evolution in Nature ; but they are assured by their teachers or the religious press that, if evolution does everything, there is nothing left for God to do, and they see no proof of His existence. Many a youth is brought to a crisis in his belief and life by such a representation. He feels that he must give up either his science or his faith, and his head is distracted and his heart is tortured, till feelings more bitter than tears are wrung from him."²

If this earnest plea of one of our best Christian men is not entirely unfounded, and if, on the other hand, it can hardly be gainsaid that the bulk of those who believe in evolution know of it only in the shape of "natural selection" as pronounced by Darwin, would it not on our part be an uncalled-for act of foolish suicide if we were to drive those unfortunate victims of prejudice away from the ever decreasing flock of faithful believers, on the shallow plea that the only choice is between theism and Darwinism, between belief and

¹ *Sir I. W. Dawson*. *The Story of the Earth and Men* p. 321, New York, 1887. In another place the same author remarks: "We have already seen that the doctrine (of evolution), as carried out to its logical consequences, excludes creation and theism. It may, however, be shown that even in its more modified forms, and when held by men who maintain that they are not atheists, it is practically atheistic, because excluding the idea of plan and design, and resolving all things into the action of unintelligent forces" (op. cit. p. 348). See also *Dawson's Modern Ideas of Evolution as related to Revelation and Science* p. 227, London, 1890. It is interesting to compare with this crushing judgment the contrary statement of *Dr. C. Guttler*, a Catholic writer of first note, who says: "Darwin hat weder den Schöpfungsbegriff, noch auch den Begriff der Endzwecke eliminiert, sondern er hat beide nur veredelt, er hat nach der Prophezie Kant's mechanische Vorgänge als die kausalen Principien der Transmutation hervorgesucht, aber damit die Theologie nicht beseitigt, sondern nur zurückgeschoben" (*Lorenz Oken u. sein Verhältniss zur modernen Entwicklungslehre* p. 129, Leipzig 1884). Could there be a wider difference of opinion between two Christian thinkers?

² *Dr. McCosh*, "The Religious Aspect of Evolution," p. 5. New York, 1890.

unbelief ; that he who embraces the one has to give up and denounce the other ; that " natural selection " is incompatible with design and purpose ; that " the survival of the fittest " is exclusive of a Creator and Designer. From a purely pedagogic standpoint such conduct should appear in the highest degree objectionable and imprudent.

True it is that prudence dares not go so far as to prompt willingness in yielding to deleterious error, or to advise a reckless acceptance of evident and palpable falsehoods. But I think that we can furnish ample proof of the fact that even Darwinian principles can logically be pushed to their ultimate issues without dashing at each pace in opposition to the Maker and Designer of all things. To demonstrate and substantiate this statement by philosophical arguments constitutes the main object of this paper.

Darwinism may be viewed from a two-fold standpoint : 1st. As a *scientific hypothesis*, meant to explain the origin of specific types and drawing its proofs only from the facts and suggestions of Nature itself. 2d. As a *philosophical system*, calculated to explain the phenomena of organic life only by natural selection and other secondary agencies, to the exclusion of a First Cause. Now it is obvious from the outset that Darwinism, when looked at in the light of physical science alone, can never come into any conflict with religion, either natural or Christian. For neither theism nor Christianity are likely to take the slightest interest in the purely scientific question whether organic species are fixed or changeable, whether those supposed or real specific changes have been and are still being produced by natural selection (Darwin), or by external life conditions (Geoffrey St. Hilaire), or by some innate power (Mivart, Wigand), or by heterogenesis (Kœlliker), or by some other yet unknown working method of Nature, provided only that man be not included, body and soul, in the whole evolutionary process, and thus be degraded into a mere brute, however highly developed.¹ Religion, therefore, as it has no business, so it has no interest whatsoever, to settle the controversies and problems of science as such. In this, then, science itself must and will be recognized as the only competent judge. But more still. As we shall prove hereafter, Darwinism, if considered as a strictly scientific hypothesis, does not only not clash with theism, but naturally tends to land us straightway in theism.

¹ To this most important item, Mr. Mivart devotes his admirable book "The Origin of Human Reason" (London, 1889) written against G. T. Romanes, "Mental Evolution in Man: Origin of Human Faculty" (London, 1888).

But if Darwinism were to deem it proper to outstep its boundary lines, and to pose and strut before the world as a confirmatory evidence of atheism, agnosticism, monism, pantheism and the like, it would of course assume at once an uncalled-for threatening attitude against religion, and thus become itself irreligious,—not of itself, it is true, yet verily so, although only accidentally.

Now I say (1) Darwinism, when putting on atheistic or agnostic clothes and thus expanding into a philosophic system, must of necessity fail in its endeavors to oust God from the world as the work of His own hands; (2) Darwinism, when keeping within the proper limits of a scientific hypothesis, far from disparaging and imperiling the cause of theism, proves rather a safe and reliable guide to the acknowledgment of God.

As far as the first question is concerned, there can be no doubt that a great many Darwinists of the present age have actually become atheists, agnostics, materialists, etc., on the plea that the light of evolution has shone forth so brightly as to supersede a First Cause, as to eliminate a Designer, as to do away with a Creator of all things. Mr. Darwin himself, in his autobiography, written in 1876 (*Life and Letters*, Vol. 1, page 311), gives expression to his misgivings as follows :

“Another source of conviction in the existence of God, connected with the reason and not with the feelings, impresses me as having much more weight. This follows from the extreme difficulty or rather impossibility of conceiving this immense and wonderful universe, including man, with his capacity of looking far forward and far into futurity, as the result of blind chance or necessity.

“When thus reflecting I feel impelled to look to a First Cause, having an intelligent mind in some degree analogous to that of man, and I deserve to be called a theist. This conclusion was strong in my mind about the time, as far as I can remember, when I wrote the “*Origin of Species*,” and it is since that time that it has very gradually, with many fluctuations, become weaker. But then arises the doubt, can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions? I cannot pretend to throw the least light on such abstruse problems. The mystery of the beginning of all things is insoluble by us, and I for one must be content to remain an agnostic.”

Before refuting this argument, it will be well to bear in mind that Mr. Darwin was a very good man, a perfect gentleman, an excel-

lent scientist, but, at the same time, a bad philosopher. He himself acknowledges this in a letter addressed to Prof. Asa Gray, wherein he says: "I have had no practice in abstract reasoning, and I may be all astray." In the passage just quoted we have the statement of a difficulty, and an indication of the source from which that difficulty takes its origin. The difficulty consists in the expression of his doubts as to the trustworthiness of the human reason when drawing such grand conclusions as that of a First Cause; the source of the difficulty, however, is found in the firm conviction of Mr. Darwin that the human mind does not essentially differ from the mind of the lowest animals, *e. g.*, the amœbæ and infusoria, from which man has been gradually evolved.

It is, however, an easy task to discard both assumptions as evidently untenable and absurd. To doubt the trustworthiness of our reason amounts to pulling down the very pillars of all certitude, and sapping the roots of all philosophical and scientific research.¹ Universal skepticism, the death of all science, must be the inevitable result of this position. Darwin then would, for his own consistency's sake, be bound to cast overboard not only his belief in a First Cause, but also his conviction of the origin of the human mind from the brutes, his belief in the efficiency of natural selection. In both cases his conclusions must prove equally untrustworthy on the same grounds. His books then, in this case, had better have remained unwritten, and he might, with the same right, have called into doubt his own existence as well as that of the First Cause.

But a greater blunder perhaps does he commit when he proceeds unhesitatingly to trace the human mind back to the lowest animals.

We can meet this issue by the following dilemma: Either the mind of the beasts can do some reasoning from first principles as man can, whose mind is said not to differ essentially from theirs; or the mind of beasts is altogether deprived of the power of reasoning. In the first case, the "bestial reasoning" with reference to the existence of a First Cause must be as sound and as trustworthy as that of man himself; for first principles are objectively immutable, and the same of all minds throughout all space and time. In the second case, however, an absolute and specific difference between the human and animal mind is established, since the former is able to reason and the latter is not. The power of reasoning evidently implies a spirit, transcending in its activities and essence the sphere

¹ See *Father John Rickaby S. J.* "The First Principles of Knowledge" p. 134-183. New York, 1889.

of mere animality. But then let us infer also that the mind of man cannot possibly have derived its origin from the brutes. The mistake of Mr. Darwin then is plain. He has neither shaken nor weakened the evidence for a First Cause, unless he be willing, either to surrender to absolute skepticism, which means the death and downfall of his own theory as well as of all truth, or to give himself up to materialism, which pulls down the partition wall that is set up between human reason and animal intelligence. Both kinds of philosophy, however, if they ever should be honored with that name can be proved to evidence to be false and untenable. Therefore in vain must prove the efforts of those who try to do away with a First Cause.

No less great is the confusion and muddle caused by some Darwinists when they turn their weapons against Creator and creation. They appear to be of opinion that natural agencies may by themselves satisfactorily account for all specific origination, and that thus a Creative Cause has become entirely superfluous. Each organic species came into existence, not by an act of creative will, but by the agencies and factors of evolution. In the fifth edition of his "Origin of Species" Mr. Darwin somewhat sarcastically asks his opponents whether they believe "that, at innumerable periods in the earth's history, certain elemental atoms have been commanded suddenly to flash into living tissues" (p. 571). Still more outspoken appears Darwin's German translator, *H. G. Bron*, who, in a notice of the German edition, says :

"If a personal act of creation be really necessary at all, it matters but little whether the first creative act has been concerned with but one species or with ten or with 100,000, and likewise whether it has accomplished all this once for ever, or repeated itself from time to time. The question is not, how many organisms have been called by God into being, but whether it can ever become a matter of necessity that He should interfere at all. * * * * *

If Mr. Darwin is going to attack organic creation in general, then he is compelled to give up also the creation of the first algae."

Here then we come face to face with an attempt to eliminate the Creator, on the worn-out pretext that the principles of Darwinism seem to be sufficient to account, not only for the further development of given species, but also for their first origin.

But the wonder is how thinking men could have suffered themselves to be led astray so far from the path of common sense. A gross misunderstanding, and a sad confusion of ideas underlies

this whole reasoning. To first clear the way of the incumbrances piled up before us, let us above all with Mr. Mivart distinguish between the different significations attached to the word "creation."

1. In the strictest and highest sense creation is the absolute origination of anything by God without pre-existing means or material, and is a supernatural act.

2. In the secondary and lower sense creation is the formation of anything by God derivatively; that is, by the creation of the preceding matter with the potentiality of evolving from itself, under suitable conditions, all the various forms it subsequently assumes. This potentiality having been conferred by God in the first instance, and those laws and forces having been instituted by Him through the action of which the suitable conditions are supplied, He is said, in this lower sense, to create such various subsequent forms. This is the natural action of God in the physical world, as distinguished from His direct, or, as it may be here called, supernatural action.¹

This distinction between absolute and derivative creation once thoroughly grasped and constantly kept in view, it is easily seen that the attacks of some Darwinists against creation are simply founded on a misnomer. What sort of a creation do they object to? Is it absolute and primary creation? Or is it derivative and secondary creation? If they mean to assail the former, how, then, can they hope to score a success, since physical science is absolutely impotent to prove or to disprove such a doctrine as that of the first origins. If, however, they intend to combat against derivative creation, then they obviously commit an act of great foolishness, as the very process of evolution they so eagerly advocate coincides with derivative creation itself in the sense explained above. In brief: The doctrine of absolute creation is a question of metaphysics, which Darwinism with its principles is incapable of deciding in either way: while the doctrine of derivative creation is *nothing else than the Darwinian doctrine itself*, put into its proper and natural shape and interpreted in the very same manner as Mr. Darwin himself did in the first editions of his "Origin of Species." In both cases, therefore, the rights of theism are sufficiently maintained.

Nor can the safe position of theism be imperiled by Darwin's challenge addressed to his opponents—a challenge which looks much like an appeal to the *odium theologicum*—viz., that they should try to explain specific origination in a way different from that

1. St. George Mivart, "Genesis of Species," p. 267 f.

of the popular belief that "at innumerable periods in the earth's history, certain elemental atoms have been commanded suddenly to flash into living tissues." After all, we are still quietly waiting for the proofs to show that such an origin would be either physically impossible or logically absurd. God's ways are not the ways of man, and it would be an unendurable arrogance on our part to prescribe to God the methods of His working. But the truth in this matter is that even many believers in divine creation do not at all cherish this sort of explanation, it being now admitted, almost on all sides, that derivative creation may, if need be, be extended even to the first origin of the first organism—a doctrine which *St. Augustine*, for example, has admirably embodied in his grand theory of the "rationes seminales," and according to which God in the first instance is believed to have conferred on matter the special and specific power of producing life as soon as the conditions of its existence and maintenance became suitable. Whichever side, however, we may take in this issue, one thing remains certain beyond the possibility of a doubt, viz., that Darwinism cannot from its own principles alone account for the first origin of the first living beings. Forsooth, the main, and, according to Weismann and Wallace, the sole agency of Darwinism is "natural selection in the struggle for existence." Now, as natural selection evidently presupposes the existence of living material to select from and to seize upon and to work with, it is plain that it can apply only to a further development of what already exists, and cannot therefore be extended to the first origination itself. We are told over and over again, it is true, that by virtue of "autobiogenesis" or "spontaneous generation" first life must have made its appearance upon earth. Not by divine command, but by chance, "certain elemental atoms" are believed to "flash into living tissues." What a pity it is that modern science itself has demolished those beautiful dreams of spontaneous generation, and has irrevocably established the great fact that living beings originate but from other living beings, and that dead matter cannot of itself "flash" into life!

"Such philosophers" to quote from an ably written article in the *Athenaeum*—"as prefer still to remain materialists set their faces against science and experience. The sole argument by which they attempt to justify themselves is perhaps the most extraordinary instance of a *reductio ad absurdum* that has ever been presented to the mind of man. The hypothesis of spontaneous generation must be accepted, since without it, says Burmeister, the appearance of

organic life upon the earth could only be explained by the immediate operation of a higher power. If science, says Büchner, found itself obliged to admit a vital force * * * we should have to admit the intervention of a higher hand. In short we must, according to these writers, avow, no matter how strong the evidences to the contrary may be, that life is capable of a purely mechanical or purely chemical interpretation, or else we shall be driven to the absurdity of believing in the existence of God.¹

Some scientists then are unwilling to accept the dogma of creation : still they have to resort instead to another dogma of their own,—the dogma of spontaneous generation, in which, willing or unwilling, they must believe with implicit faith, in spite of overwhelming evidence to the contrary, since science positively rejects the tenet. There is then this curious difference between the believer in creation and the devotees of “autobiogenesis” that the former can prove their faith to be conformable not only to the teaching of Christianity, but also to the principles of logic and sound philosophy, whereas the latter have necessarily to believe in a doctrine which is not only absurd in itself, but also downright contrary to science. *Credo quia absurdum.*

Thus far we have ascertained that Darwinism, when growing into an atheistic, or agnostic, or materialistic system of philosophy, must of necessity fail in its endeavor to “put God outdoors,” as Charles Vogt once very stylishly expresses himself. Let us, however, turn our eyes away from this somewhat unpleasant and saddening picture, and take Darwinism to test in its purer and nobler form, viz., such as it presents itself to the disciple of science, strictly so called. Let us consider then Darwinism as a scientific hypothesis, as one analogous to the nebular theory of Kant, Laplace, Faye, and other astronomers, and let us see whether the theory, as thus considered, deserves the cruel and formidable charge of being atheistical and iniquitous of its very nature. This charge, if we are not quite mistaken, amounts to saying that Darwinism excludes, either explicitly or virtually, a First Cause, a Creator, a Designer, and that it does so by virtue of its intrinsic principles. Is this arraignment, however, just? Is it fair? I most emphatically answer : “No, it is neither just nor fair.” As long as a First Cause, a Creator, a Designer is not excluded on principle by any hypothesis whatever, so long do we have no right to cast a slur on it and to accuse it of atheistical tendencies. Now it cannot certainly be maintained with truth that Darwinism defeats or

¹ *Athenaeum*, February 20, 1892.

stands in the teeth of theism, or conversely that theism necessarily must feel hampered and uneasy on account of the supposed fetters that Darwinism is said to make use of for the sake of stifling its life.

Our final task then will consist in showing that Darwinism pure and simple, as stripped of the additional and impertinent clothes put upon it by atheism, does not contain a single element, heterogeneous to, or unharmonious with, a sincere conviction in the existence of a personal God, but that, on the contrary, theistic Darwinism answers the aims and purposes of religion as well as any other theory of evolution. Let us for the sake of clearness, draw a distinction between (1) the agencies, (2) the factors presupposed by those agencies, and (3) the evolutionary process itself.

1. The agencies of evolution, according to Darwin, are the "struggle for existence" and "natural selection," both of them supported and strengthened by certain other auxiliary agencies, such as "sexual selection;" "use and disuse of parts;" and "the law of correlative growth." I do not stop here to discuss the controversy, just now carried on between the different schools of modern Darwinism, whether natural selection alone would be sufficient to explain the origin of species, or whether a large share must be allowed also to the auxiliary agencies enumerated above. But whatever the number and importance of the agencies of evolution may be, this much is assuredly to be conceded, that they at most may be made to account only for the further development of some given primordial types of a very low order, but by no means can they afford to explain also their first origin, no matter how this origination may be conceived of in detail.

Consequently the idea of a Creator of the first life on earth remains in the Darwinian theory substantially the same as in any other theory of creation, being well supported and warranted by the whole array of proofs which are usually brought forward to establish the doctrine of creation.

If spontaneous generation ever took place in the beginning, as at present most assuredly it does not, then this can have been owing only to a special conferring of special generative powers upon matter by the Creator himself, who thus by a special act befitted lifeless matter to organize itself into true life. Thus we are landed again in the doctrine of creation, derivative creation at least, while primary or absolute creation would be confined to, or thrown back upon the very first instance in which matter and force came into being. Nor can it be admitted that this view of derivative creation is apt to

minimize the omnipotence of God, or to detract from His dignity, or to remove Him to a greater distance from His works. Quite the opposite is true. Divine omnipotence and wisdom gains rather than loses by being conceived of as one that reaches so far backwards as not only to build up organisms finished from the first, but even to bring forth the very building forces, which, under the guidance of a first impulse received in the beginning, come slowly and gradually into play, and at last result in the magnificent structure of a self-made house. In brief: the First Cause, the Creator receives at the hands of Darwinism not defeat, but greater lustre and glory, if the secondary causes are allowed to have as much share in the shaping and moulding of nature as they can afford of themselves. It is a principle of scholastic theology, distinctly laid down by Suarez, that God the All-wise, should directly create only those things which but for Him could not possibly come into being, while all other things it is more becoming should have been produced by the secondary causes. Now it is exactly the theory of organic evolution in general, and of Darwinism in particular, which acts up to this scholastic principle. Therefore, Darwinism, to say the least, may well be reconciled with the conception of a First Cause.

2. The same conclusion may be arrived at by a closer examination of the factors or conditions presupposed by the evolutionary agencies. The struggle for existence would undoubtedly lead duly to barren and negative results, and likewise natural selection would be driven to work in vain, like a hammer ever beating on unmalleable iron, if there were no certain previous conditions on which they depend. Indeed, there are two most important factors but for which all agencies of evolution would be of no avail, viz., (1) indefinite variability, and (2) the law of heredity.

Variability of organism is requisite to render those slight variations possible which in the long run are to grow out into typical divergencies. But the law of heredity, on the other hand, is calculated to accumulate and fix those variations through the successive generations, and thereby to bring forth permanent races and species. But now please look at the place where indefinite variability and heredity come to stand in the Darwinian system. Have they perhaps fallen from heaven, or how is their existence to be explained? They themselves cannot possibly be explained by natural selection, since natural selection stands in need of them as necessary conditions of its own activity. Therefore, they are evidently factors *given*, and consequently as unexplainable by the theory itself as the

chemical elements would be accounted for by the formulæ of chemistry. They are then irreducible ultimate facts, beyond which there is a blank sheet, on which every thinking mind must write the words : "A First Cause, a Designer." Indeed we here need again the First Cause to bestow on the first organisms, created by Him either directly or derivatively, that amount of variability and plasticity which would finally end in those millions of variations, along certain lines of which the specific divergencies are constantly kept running. And the same First Cause is likewise required to endow the first organisms also with those hereditary tendencies, by dint of which certain useful characters were to be retained and therein indefinitely transmitted to the offspring.

Thus we learn again how Darwinism, if looked upon in a truly scientific spirit, leads our minds forcibly to the acknowledgment of the Deity.

3. Finally, let us take into consideration the evolution process itself, and see if without a creative and designing mind it could be carried on at all. It is not generally recognized that the process of evolution, if ever it took place, has actually led to orderly and designful results. The existence of order and contrivance in nature is a fact too evident and palpable to admit of denial. Differences of opinion can arise only with regard to the efficient causes which may have brought about such admirable order, some thinkers appealing to mere chance forces or mechanical agencies, while others would more sensibly trace order ultimately to a designing Mind. If we ask our sound reason and common sense as to what view we shall take sides with, we cannot, I think, even for a moment, waver, for it is plainly impossible that the ultimate cause of order should be sought for in disorder and confusion ; the ultimate cause of design and purpose in pure chance ; the ultimate cause of contrivance in blind necessity. "If the universe," says Sir I. W. Dawson, "is causeless and a product of fortuitous variation and selection, and if there is no design or final cause apparent in it, it becomes literally the enthronement of unreason, and can have no claims to the veneration or regard of an intelligent being." But if we proceed to regard the process of evolution by "natural selection" in this new light, it becomes evident that evolution is naught else than the method by which God Himself works in, by and through nature. By no one, perhaps, has this noble and ennobling view been set forth more forcibly and defended more ably and vigorously than by Dr. McCosh in his little book : "The Religious Aspect of Evolution."

"All admit," says he, "that there is system in the production of the organic world. Those who have no faith in a power above nature, ascribe it to physical forces. Religious people, so far from denying this, should at once admit and proclaim it; and seek to find out what the forces are and the laws they follow. We cannot allow God to be separated from His works, and so we must resolutely hold that God is in the forces arranged into an order,—that is, laws which we find so interesting to observe. But this is not just the burning question of the day. There is a perplexing confusion in the statement of the question. It has been misunderstood by religious, it has been perverted by irreligious people. The former often speak of it as being whether all things are to be ascribed to God—or a portion to God, while the rest is handed over to material agency? In maintaining this latter view, they furnish an excuse or pretext to those who would ascribe the descent of plants and animals to mechanical agency. * * * * * Now the difference between the two opposing theories thus put is misleading, and this whether put by disbelief or by belief. The supernatural power is to be recognized in the natural law. The Creator's power is executed by creative action. The design is seen in the mechanism. Chance is obliged to vanish, because we see contrivance. There is purpose when we see a beneficent end accomplished. Supernatural design produces natural selection. Special creation is included in universal creation. * * * * * The *status questionis* then is not between God and not God, but, between God working with and without means and by means, the means being created by God and working for Him. * * * * * There is nothing atheistic in the creed that God proceeds by instruments which we may find to be for the good of His creatures. * * * * * In the geological development I am privileged, as it were, to enter God's workshop and see His mode of operation, and the result reached so full of provisions in bones, muscles, joints, etc."

As far as the process of evolution itself is concerned, our conclusion then runs thus: Make natural selection to become the instrumentality of God's plan and operation in nature, instead of keeping Him aloof therefrom—which latter endeavor, as we have seen above, must in any case prove a paltry failure—and Darwinism has *eo ipso* become a shining evidence in favor of theism.

It may be well to remind those who are wont to see in Darwinism nothing but infidelity and iniquity, of an analogous condition of affairs which prevailed throughout the whole of Europe at

the close of the seventeenth century. The law of universal attraction had just been discovered and made known to the public by one of the greatest minds that ever lived in England—Sir Isaac Newton. The general public stood aghast in the face of that great event, and felt it like a shock through its system. In many quarters startling fears were being entertained and grave misgivings expressed as for the disastrous effects which the new discovery was likely to produce in the minds of the masses. It seemed for a while as if a heavy blow had been dealt at the belief in God, from whom, it was alleged, an important part of His work had been taken away and surrendered to sheer mechanical agency. It was feared lest God should seem to be ousted from the universe, and driven back into a miserable corner, as His last citadel, from which fresh and renewed attacks of infidelity might sometime well succeed in turning Him out forever. Foolish people! They apparently did not even realize how in point of fact they were after all stultifying themselves. As though an engineer had to lose instead of gaining both as to the display of his abilities and for the increase of his reputation, when he fortunately succeeded not simply in framing and putting up a finished steam-engine, but also in devising and providing the very means and methods by which such an engine could automatically be raised itself into structure before our dazzled eyes. This sort of engineer, it is true, is still to be found among men. But forsooth, the Designer of universal attraction could well endure the severe shock received at the hands of Newton; for His renommée had, in point of fact, grown higher and increased in proportion to the increased perfection of His methods so admirably displayed. Newton himself, a deeply pious and religious mind, took an opportunity of drawing the general attention to this very important new circumstance. He did so in the celebrated Scholion of his "Mathematical Principles," wherein he speaks of God in terms so sublime, so convincing, and so noble, that he appears to be an Apostle of Christ rather than a Disciple of Galileo and Kepler. To allay the fears and to appease the public excitement the question had however to be treated *ex professo*, and this noble task was achieved successfully by the celebrated mathematician McLaurin, who wrote a volume in quarto to prove that the discovery of universal attraction does not at all tend to eliminate the First Cause. Those of our contemporaries who look awry on Darwinism as something intrinsically bad seem to be found in a similar mood and frame of mind. Evolution by natural selection is to the present day charged by them with

belittling the divine attributes, depriving the Deity of His sovereign power, and taking away from His grasp the supreme control over all things. However, this notion amounts to little less than a sad perversion of ideas ; the First Cause, just because He is the First, cannot by any scheme or device, however cunningly contrived, be ousted or eliminated from the Universe.

"Any rational and successful pursuit of science," says Sir I. W. Dawson, "implies the feeling of a community between the Author and Contriver and Ruler of nature, and the mind which can understand it. To science, nature must be a Kosmos, not a fortuitous chaos, and everything in the history and arrangements of the universe must be a manifestation, not only of order, but of design. * * * The true man of science must believe in a Divine creative will, in a God who manifests Himself, and is therefore, not the hypothetical God of the Agnostic ; in a God who must be distinct from and above material things, therefore not the shadowy god of the pantheist, who is everywhere and yet nowhere ; in a God who causes the unity and uniformity of nature, and therefore not one of the many gods of polytheism ; in a God who acts on His rational creatures daily in a thousand ways by His fatherly regard for their welfare, and who reveals Himself to them ; a God, in short, who made the world and all things therein, and who made man in His own image and likeness."¹

And this same God, as these pages, I may hope, have proved to certainty, shines forth even from the very theory which by some weak-minded deceivers had been contrived to depose Him from His throne. We have clearly seen how Darwinism cannot safely take a single important step in advance, without meeting everywhere it tries to put its foot with some or other ultimate fact or condition which in its turn calls with a loud unmistakable voice for a First Cause and a Designer to account for it.

Forsooth, the Almighty and the All-wise is at the same time the Immense who pervades and penetrates all things, who fills not only space and time but even science and its hypotheses with the fulness of His presence in an almost obtrusive manner, who, in fine, proves at once really to be the beginning and the end of all things, their Alpha and their Omega.

JOS. POHLE.

¹ Modern Science in Bible Lands, pp. 39-40. New York, 1889.

TOTAL ABSTINENCE.

(SECOND ARTICLE.)

IN the preceding article we have endeavored to lay down the principle on which the cause of Total Abstinence should rest, and be guided. We propose in the present paper to give some of the reasons which favor it, natural, moral and social, as well as to guard it against some dangers which lie in its way.

Leaving to others to treat this subject in a declamatory and pathetic manner, we study it as a means beneficial to many and useful to all.

From the stand-point of a view of the natural effects of the use of intoxicants, the rule is, the less of them the better. They have their use; so have opium, strychnine and aconite. The danger in the use of these latter is well known; yet duly used they are very useful. Alcoholic drinks, as we have said, have their use, and such moderate use cannot be condemned as sinful. Their nature regulates their use. But there is undoubtedly a very great danger in the unguarded and immoderate use of them, from the pleasure which accompanies such use, and which most frequently is the reason of the use of them. Of late it has become fashionable to describe the result of frequent drinking as a species of insanity, dipsomania being the term usually adopted to designate this condition. To such an extent has this gone that we see it openly advocated by those who extol the Keely cure, that this craving for alcoholic stimulants is simply a disease like any other, often inherited, and the tendency is to look on it as having been, we may say, innocently contracted; with the result of removing from drunkenness the shame which naturally should attach to it. People have been surprised to find clubs formed by those cured through the Keely process, as if they had done nothing deserving of condemnation in bringing about the need of such a cure.

Looking at the matter physiologically, it is impossible to admit such a theory. Undoubtedly there are those who have a greater appetite for stimulants than others, or a greater need. But the appetite for food and drink can be cultivated, excited or controlled. The French have a saying: *c'est le premier pas qui coute*; it is the first step that is the dangerous one, which costs. And it is the neglect to use prudence and moderation in the beginning that produces the so-called dipsomaniac. Constantly stimulating the nerves

of taste he brings about such a state of chronic excitement, that the slightest occasion will cause a paroxysm of craving ; even the thought, when one is striving to correct himself will, by the mysterious action of the mind on the body, produce it. For some, who find themselves tending early in this direction, Total Abstinence is the only safeguard, and therefore necessary for them. This necessity becomes all the more apparent from the evil results of excessive drinking on the organs of the body, especially the liver and stomach. What the English call the "hob-nailed liver" is a terrible and incurable condition brought about by excess of alcoholic stimulants. It consists in a chronic inflammation of the membrane of the liver which dips into the organ everywhere and holds its small lobes together. The inflamed condition caused by alcohol causes it to contract, to squeeze the lobes, to interfere with their action, and the result is that what should pass through the liver, naturally, is impeded, and dropsy incurable is the result, the early stage of which is the bloated condition of the features, the later pronounced dropsy, especially of the heart, resulting in death. This of itself, it seems to us, should be enough to put one on his guard in the use of intoxicants ; while it should be the reason for not a few to enter a Total Abstinence society. Certainly there is nothing more deplorable than to witness such effects, in a man whose future, but for his folly, would have been so different. How many in the very midst of a brilliant career have gone down to a drunkard's grave in this way !

Leaving this fertile field of natural causes that call for moderation, we come to the still more important one of morality. Here we are on a higher plane. St. Leo the great says : this is man's natural (moral) dignity, if he copy in himself as in a mirror the image of the divine goodness. Among the things that mar this reflection, that tarnish this mirror is excess in the use of stimulants. It clouds the mind, brutifies the appetites, and so excluding from the mind the truth and beauty which is in God, and for which it was made, drinking debases, and stimulates the lower passions, and makes of a man a mere animal, even sinking him below the level of the brute. Not only, therefore, is his natural dignity sacrificed, but he becomes a slave. He seems to have lost his birthright, liberty, so powerful is the influence to which he is subject. He will see his degradation, may loathe his boon companions, he may detest his surroundings, but in the midst of these he remains, till, becoming callous to everything, every sense of delicacy blunted, he is an object despised by

himself and despised by his associates. In this condition what moral sense is left? He is simply in a condition to be a prey to the first temptation, and the perpetrator of every enormity. The laws are lenient to a man when guilty of a misdeed in a state of intoxication, and in some cases it is well it should be so. But too often men know their evil tendencies and notwithstanding this indulge to excess, and they commit those dastardly crimes which shock the community, too often perpetrated to the destruction of those nature herself bids man care for. If to this we couple the threats of Scripture, and the words of the Apostle telling us, that drunkards shall not inherit the kingdom of heaven, the moral misery of this man is complete; there is no hope for him in time or in eternity. Yet Total Abstinence has raised such up once more, and made them conscious of their moral dignity and saved them for this world and for the next.

While such personal reasons conciliate the good will of the individual towards the cause of Total Abstinence, there are the most powerful arguments that should induce society at large to foster it, within the bounds of discretion and justice. Every man is a member of society, and has his part to fulfil. When each one does that part the others benefit by it, and the whole is perfected thereby. The neglect of duties, resulting from drinking is one of the most serious drawbacks to society. It fills the prisons, work-houses and asylums. It taxes the masses for their support. It is the cause of the greater cost imposed upon a community for the protection of its members. Besides this there is the influence of example; the associations which breed evil and crime are met with as excessive drinking increases; families are left destitute; the children grow up in neglect and in evil, to be the criminals of the future, and pauperism with its degradation goes on increasing. In self defence therefore, society must extend its protection to the cause of Total Abstinence, and it is well it does. Every indulgence and encouragement should be given it. Society will be amply repaid for whatever it may do in favor of the movement. Even if it determine to adopt measures to help on Total Abstinence and on the other hand to repress without unreasonably restricting individual liberty, what is so vitally opposed to it, it need have no fear; for besides the support of the thoughtful and prudent, it will derive benefit from such steps in better civil order, and the improved moral condition of the people. It is not our purpose to suggest means by which the State can and should further the efforts to suppress intemperance; but we can-

not refrain from referring to two measures which in our judgment should be put in practice universally. The first of these is high license, which will have the effect of diminishing the number of saloons, and in all probability of limiting the dispensing of spirituous stimulants to a more responsible class of people, whose interest it is to prevent excess in drinking. To prohibit would be neither wise nor just to the community; not wise, because it would be nugatory, and meet with the fate such measures have met with everywhere. Evasion and hypocrisy, and secret drinking on a large scale have been the result of such compulsory measures. It would be unjust to the community, because the moderate use of stimulants, as we have shown, is not wrong, but on the contrary useful, wholesome and at times necessary. To attempt to prohibit a few at the expense of the many is not wise legislation; as we have said, those who indulge to excess in drinking are comparatively few; and besides they will get what they want. All that can be done is to limit the traffic to prevent, as far as possible, abuse.

The second measure is the prevention of minors from frequenting saloons, and the abolishing of the "wine room" feature in the saloon. In many places the law which prevents minors frequenting saloons is in force; whether it is well enforced is not so easy to say. The wine room is an abomination; there is no greater occasion of evil to our young women than this. No saloon should be licensed, which would have one of these appendages, whether the saloon be great or small. It is an unfortunate thing that any woman should frequent a saloon; but if she does, whatever is taken should be taken in public, and the protection of publicity should be assured her. This is what generally is done in the restaurants and gardens of Europe, and though we are well aware that the evilly disposed find ways of following their inclinations, it is undoubtedly the fact that publicity prevents a great deal of evil, and tends to make people stop short of excess. There is another powerful reason that prompts favouring the movement against intemperance and the fostering of the observance of Total Abstinence. The unit of society is the family; and the condition of this initial element of society vitally affects it. The enemy of domestic happiness, of domestic virtue, of the welfare of the child, perhaps most to be feared, is intemperance. This matter need only be referred to; all of us have seen the house of the drunkard, and the house of the sober man; here all order, cleanliness, propriety and happiness; there disorder, squalor, indecency and misery. No other argument against intem-

perance and in favor of Total Abstinence carries greater weight with it, than the condition of the family, and we who are in the midst of the people and see the brutal ways of men towards their wives, the consequent separations, the neglect of the children, their absolute abandonment by their parents brutified by excess, would invoke any influence that could put a stop to such a state of things, and therefore it is that we are all glad to encourage those who try to gain over to the wholesome laws of sobriety or Total Abstinence any of the slaves of excess. But enactments and stringent measures are of little use unless the will be under the influence of religion, and of this influence we shall treat in our following article.

F. S. CHATARD.

CLERICAL STUDIES.

(EIGHTH ARTICLE.)

THEOLOGY.

THE GROUNDS OF CHRISTIAN BELIEF.

WE have now reached, in the course of our remarks on Clerical Studies, the stage at which they lose their general character and become special or technical.

By his previous literary and scientific training, and more still by the study of philosophy, the aspirant to the priesthood has been fitted for entering on the subjects which properly belong to his sacred calling. It is through these that we have now to follow him during the period of his initiation, and in the ensuing years in which the daily experiences of missionary work so happily combine with a continuation of his previous studies, to the unquestionable benefit of both.

These studies have for their object a distinct group of sciences, in close contact, it is true, with various departments of secular knowledge, yet separated from all by their religious character. Hence the name of Sacred Sciences which they commonly bear. They may be all considered in some sense as different departments or dependencies of the one great science of Theology. But custom has given to that name in modern times a more limited sense, as

applying only to divinely revealed truth scientifically stated and developed. It is in this restricted sense that we propose to deal with it presently. Later on we shall be led to consider the other forms of sacred knowledge which branch out from it in various directions, expanding indefinitely the field of ecclesiastical studies.

That theology, whether taken in its narrower or in its broader sense, should be the object of the unceasing mental activity of priest and cleric, is a truth so often repeated and so obvious, that we need not stop to dwell upon it here. All feel that sacred science is as much and as naturally expected in a priest as a knowledge of the law in a lawyer, or of medicine in a physician. And, just as the latter are commonly supposed to be familiar with all that concerns their respective professions, so a priest is credited with knowing everything connected with religion, for is it not written that "the lips of the priest shall keep knowledge, and they shall seek the law at his mouth?" In other words, the things of religion, in all their shapes, are his specialty; and as for theology proper, it is simply the staple food of his mind, the habitual dwelling place of his thoughts, to which they instinctively return, as to their natural centre, from whatever other objects may have temporarily distracted them.

But among the constituent parts of theology, there are few to which the mind of a thoughtful priest is more frequently and more forcibly recalled among us at the present day, than to its very foundation, that is, to the proofs of the Christian faith. For this reason and because of the intrinsic importance of the subject we propose to devote to it the present paper.

I.

All Christian theology rests on the fact of God having manifested Himself to mankind, not only through the spectacle of nature and the voice of conscience, but by a direct, supernatural revelation of His mind and will. If He had chosen, He might have manifested supernatural as He manifests natural truth to each individual soul; or He might have awakened in man an unhesitating response to revelation when presented from without, or He might have surrounded it with signs of its divine origin so manifest as to preclude all hesitation and dispense with all research. But such has not been the divine economy at any time. From the very beginning, heavenly truth was manifested to our first parents only in forms which might be questioned and disregarded, and ever since, whilst near

enough to man to make it accessible, it has been at all times far enough removed to allow him, if he chose, to lose sight of its existence. Even Christianity, notwithstanding the supernatural brightness with which God has surrounded it, remains to the present day for mankind at large a question freely debated and ultimately settled for each one by his own judgment.

For this reason the necessity has been felt at all times of supplying to the honest seeker after divine truth, to the believer who dwells in it, to the armed champion who undertakes its defense, unquestionable proofs on which its claims may be rested,—“of making them ready to satisfy everyone that asked them a reason of the hope that is in them.” (1 Pet. iii, 15.)

Such reasons were a primary necessity when Christianity was first preached to mankind. Only on the strength of them could men be induced to submit to all that was implied in the adoption of the new faith. Later on, when the civilized world had been won to it, and during the whole period of its undisputed sway, the need was little felt, the universal acceptance of Christianity being rightly considered as the most conclusive of all proofs in its favor. But when its divine truth came to be questioned afresh and openly assailed, as it has been for the last two centuries, the necessity was once more felt to collect and to set forth the proofs, old and new, on the strength of which the Christian religion lays claim to the faith and obedience of all men.

How needful such a demonstration is at the present day, no priest need be told. For in his daily experience he cannot fail to notice that while the great majority of our Catholics retain undisturbed their ancestral faith, and see distinctly or feel deeply the indeteasible claims it has on their loyalty; still there are not a few whose religious condition shows manifest signs of weakness, whilst all distinct doctrinal belief is fast fading out of the other religious denominations. And yet among the latter, how many who feel with deep apprehension the darkness that is gradually gathering around them and silently envy the serene assurance of their Catholic friends and the strength they gather from the teachings of their priests! How many others who have become entire strangers to all belief, yet crave in secret for the light they have lost, and, like the blind man of the Gospel, stretch out to grasp some helpful hand, if perchance there be any that will lead them back to it! We may add that to none are they more ready to listen than to the Catholic priest, and thus even for their sakes—for he is a debtor to all,—

as well as with a view to strengthen, to foster and to protect the faith of those of God's children who are committed to his special care, the Catholic priest is under a strict obligation of making himself familiar with the best and most effective methods of accomplishing that blessed work.

II.

The first thing to be done in this view is to acquire a knowledge, at the same time scientific and familiar, of what is called the Evidences or proofs of the Christian faith. The student of Catholic theology has not to go far in search of them. In all the text books he finds them set forth methodically, and in substance as they have been for the last century. Originally formulated against the Deists, and built on their admission of the great natural and moral truths, these arguments have little varied in their general outlines. The mind of the inquirer is led on step by step, from a belief in God to the possibility, the necessity and the reality of a divine revelation.

This last fundamental and all important fact is established by a series of proofs drawn from the Messianic prophecies of the Old Testament—the miracles of Christ and the Apostles—the character of Christ himself, and the sublimity of the Gospel;—the rapidity with which it won acceptance;—the testimony and superhuman courage of its martyrs;—the manifold benefits it has conferred on mankind.

These are what may be called the classical proofs of Christianity. But they are not the only ones. God has never ceased from the beginning to reveal to mankind His presence and His fatherly love. His action is felt all through the history of the chosen people, and more still in the history of the Catholic Church, through every phase of her existence. True, it is not equally visible everywhere and to all. But just as the practised eye of the expert or artist, in the careful examination of some great picture, detects the hand of a well-known master, not only in its main features, but in numberless minor yet characteristic touches which to the untrained remain unnoticed, so the thoughtful observer of Christianity discovers the impress of the divine hand, not only in the miracles of the Gospel and those no less great nor less unquestionable of Church history, but in countless other facts and aspects of that same Church,—in so many battles fought and won against such fearful odds, in the lives of so many of her children, in the power and holiness, which flow, as it were, visibly from her sacraments, etc.

Such proofs are less the object of formal study than of the observations and reflections of a lifetime. They grow with the mind that remains open to them ; but even when they reach their full growth they cannot be imparted in their fullness to others. Only those who are gifted with a similar insight can realize and enjoy them. Hence the Christian advocate is mainly concerned with proofs more susceptible of being clearly formulated, and he studies them not only with a view to ascertain their full power, but also to accommodate them to the requirements of those to whom he expects to be helpful.

III.

This is his second duty, and in view of it he has, before aught else, to form as adequate a conception as possible of the mental condition of those to whom he appeals.

There is a wide difference in this regard between the condition of the apologist and that of the theologian. The latter is not concerned with the thoughts of those around him. He lives in the past. He grasps the forms of divine truth as they come forth under the action of philosophical principles, or show themselves through the medium of history or of biblical exegesis, or are heard through the voice of the Church. The apologist, on the contrary, whilst no stranger to the past, is principally concerned with the present, catching as they come to light the thoughts of the period, realizing the feelings, the needs, the aspirations of his contemporaries, the hidden springs of action and belief, which, consciously or unconsciously, impel them. He has to be familiar with their habits of mind and their logical methods, to follow the currents of thought which prevail in each class of society he is expected to influence. He has to learn to go down into the depths of individual souls, and discover, amid much that is wasted and decayed, what live parts still remain on which divine truth may be engrafted.

Nor must this study be confined to the time of his preparation or early ministry. For men's minds are ever moving, and it is simply wonderful what little hold certain arguments have on one generation which to the preceding generation seemed unanswerable. New facts of history, new discoveries of science come to light and alter the view of things. Statements and principles universally accepted in the past gradually make room for others, and so a new presentation of the credentials of Christianity becomes a practical necessity for each succeeding generation.

IV.

Once in possession of the data of the Christian evidences and of the mental and moral conditions to which they have to be accommodated, it only remains for the apologist to pursue in detail the work of adaptation, that is, to single out for each individual, or for each class, the proofs best suited to their needs, and to present them in the way most likely to form or to strengthen their convictions. A few remarks on each in this connection may not be amiss here.

1. To Pascal, (*Pensées* Art. xi.) the proof drawn from the Messianic prophecies seemed the most striking of all. Cardinal Newman (*Grammar of Assent-Revealed Religion*) betrays a similar feeling by the prominent position which he assigns to prophecy in his outline of the proofs of Christianity, and more still by the remarkable power with which he sets forth its testimony. Quite recently, another earnest defender of the Christian faith, the Duke of Argyle, (*Nineteenth Century*, 1891,) expresses himself somewhat to the same effect.

"I may be permitted here," he says, "to express a very strong opinion, that in recent years Christian writers have been far too shy and timid in defending one of the oldest and strongest outworks of Christian theology, I mean the element of true prediction in Hebrew prophecy. It may be true that in a former generation, too exclusive attention had been paid, and too much stress had been laid on details. . . . But the reaction has been excessive and irrational."

We cannot say it has been so among Catholics, yet it must be acknowledged that the Hebrew prophecies are little thought of to-day, even with us, as a practical means of confounding unbelievers or of winning them to the faith. They require too much previous culture to be appreciated by any but a few. And then they are too open to discussions and difficulties of detail, too much out of harmony with the modern trend of thought to be of much avail. But they serve to strengthen the faith of the believer and to reveal to him, in the most beautiful light, the providential action of God in the preparation of man's redemption.

2. The miracles of the Gospel constitute what we might call the staple proof of Christianity. By their indestructible historical value and by their manifestly divine character, they undoubtedly form an inexpugnable fortress in which the believer may always take refuge

and dwell in security. Yet they were less appealed to in the early Christian ages because the common belief in magic and oracles lessened their demonstrative power, and even to-day they offer less help than might be expected to the inquirer and to the unbeliever. They are so far removed from the present that their very remoteness envelopes them, to the superficial observer, in a haze of uncertainty, whilst they depend for their evidence on so many particulars that the unwilling mind can easily place itself beyond the reach of their demonstrative power. Besides, the scientific and critical spirit of the day, of which we shall speak later on, has strongly turned the modern mind against all facts which imply any interference with the laws of nature ; in fact, with most of those who have ever been or who have become strangers to the faith, all miracles, even those of the Gospel, are more a hindrance than a help to belief.

3. Hence a greater readiness, in those especially whose training and mental habits are of the modern type, to listen to proofs of the moral kind. The most striking among them is found in the person and character of Christ himself, so utterly unlike that of his contemporaries, Jew, Greek or Roman,—so unlike anything in history before He came, or since He came, unless reverently copied from Him. There is something peculiarly attractive in it for the noble-minded and the pure, and it is silently winning souls to the faith day after day. It is a remarkable fact that no writer has felt more deeply or expressed more happily the transcendent human beauty of our Lord than the great Unitarian, Dr. Channing. (*Character of Christ and foll. disc.*)

4. A similar and, for some, no less effective charm is to be found in the Gospel itself,—in the simplicity, purity, sublimity and practical wisdom of its teachings. The Gospel is confessedly unlike any other book ; nothing approaches it in all human thought, except what is borrowed from it. No wonder that, appealing as it does, to what is noblest and worthiest in man, and revealing to him that other and higher self which each one bears within him, it should have become also, to deep and thoughtful souls, a manifest and unmistakable revelation of God.

5. The same may be said of the benefits bestowed on mankind by the Christian faith. At all times and in numberless ways, they have led men to belief. In our day, when so many consider doc-

trines less in the light of their speculative truth than in that of their power to promote human progress and human happiness, their efficacy as a proof is especially great. To the moralist, to the historian, to the student of social science, it is becoming every day more manifest that what is best in the human race since Christ came is directly traceable to His influence, and that He is, morally and socially, no less than spiritually, the Saviour of the world. This is what wins and binds many to Christianity at the present day, whilst the very thought of what the world would come to if it were to disappear from it, causes others to cling more steadfastly to the Christian faith as the only hope of the human race, and to thrust aside the difficulties which obscure its divine radiance.

It will be noticed that all these arguments rest on facts—historical, psychological, moral—which only cultured minds can verify for themselves. Yet the truth of these facts may be sufficiently ascertained without personal investigation in so far as they are formally admitted or not questioned by opponents. We may point out in particular three great facts which unbelievers can neither deny nor evade, and which they have never been able satisfactorily to account for. They are the Jewish religion, the Christ of history, and the Gospel. Nobody has ever been able to explain, short of a visible, permanent action of Providence, how the Jewish people succeeded in possessing, during so many centuries, the only rational religion known in all antiquity. Nobody could ever account on natural grounds for the apparition of such a person as Christ, even irrespective of His miracles. Nobody could ever show where such a thing as the Gospel came from, unless from God. Every attempt to do it has led only to signal failure.

The advantage of building on these facts is that they are entirely independent of the critical difficulties raised in connection with the Old and New Testament. Whatever opinion may be formed about the origin and character of either, the contrast of the Jewish religion with all other religions, of the Gospel with all other doctrines, of Christ with all other men, remains substantially the same, and equally impossible to account for.

V.

The proofs referred to thus far are purely objective, though by no means independent of the personal dispositions of those to whom they appeal. But there are others of a subjective kind, which appeal directly to the needs and anticipations of the soul, in prefer-

ence to the facts of the outside world, and it must be acknowledged that such arguments have more to do with conversions to the faith in our day than almost any others. They are based on the more deeply felt wants of human nature,—on an ever present and keen longing of the soul for guidance or for strength, or for purity and forgiveness—sometimes on a craving for direct intercourse with God or for comfort in affliction and trial.

Now only a positive, revealed religion can answer such demands, and the Christian faith, especially as it is found in the Catholic Church, meets them admirably. They see and feel this, and no more is needed to make them believers. Especially between the Gospel and God's little ones—the poor, the suffering, the oppressed, the sorrowful, there exists a divinely pre-established harmony, which makes them take to it at once and without effort. The illiterate too—that is the majority—whose very lack of culture unfits them for any personal investigation or independent judgment on the value of the ordinary proofs; who have in fact to take the proofs themselves on trust as well as the doctrines, find in the very sense of their inability a decisive reason to accept the message as it comes to them, recommended, not only by authority, but by the very distinctness and fulness with which it answers all they need or reasonably wish to know.

But it should never be forgotten that in the matter of religious faith, as in all practical convictions, something more than mere argument is required;—fairmindedness—a sincere wish to know the truth, and a consequent readiness to turn the eyes in the direction from which the light comes. The proofs of religion, as has been already observed, are not of a kind to compel belief. They are not, they cannot be, mathematical, or physical: they are what is called moral, that is they imply an appreciation of testimony and of the bearing of facts which it must rest with each one ultimately to make for himself. In that wonderful book, the "Grammar of Assent," Cardinal Newman has shown how intricate such appreciations are, and how dependent are proofs in all concrete matter on an endless number of premises and assumptions, acting as a rule, unconsciously and leading on the mind to its conclusions. The whole chapter on inference has a direct bearing on the present question.

In one of his earlier writings (Sermon on Reason and Faith) he had already remarked that to believe in the Gospel implies a certain condition of mind, a moral temper fitting the soul to receive, to welcome and to retain it. "The mind that believes is acted upon

by its own hopes, fears and existing opinions. This is the case with all faith and not merely religious. It is almost a proverb that persons believe what they wish to be true."

"Such," he observes on a later occasion (Serm. xii), "seems to be the state of the case when we consider it. Faith is an exercise of presumptive reasoning, or of reason proceeding on antecedent grounds; such seems the fact whatever comes of it. Let us take things as we find them: let us not attempt to distort them into what they are not. . . . If children, if the poor, if the busy can have true faith, yet cannot weigh evidence, evidence is not the sole foundation on which faith is built. If the great bulk of serious men believe, not because they have examined evidence, but because they are disposed in a certain way—because they are ordained to eternal life, this must be God's order of things. . . . Yet it does not follow that the evidence may not be of great service to persons in a certain frame of mind. Careless persons may be startled by them as they might be startled by a miracle. . . . Again religious persons sometimes get perplexed and lose their way; they are harrassed by objections; see difficulties which they cannot surmount; are a prey to subtlety of mind or over-anxiety. Under these circumstances the varied proofs of Christianity will be a stay, a refuge, an encouragement, a rallying point for faith, a gracious economy; and even in the case of the most established Christian, they are a source of gratitude and reverent admiration, and a means of confirming faith and hope."

What adds to the intricacy of the mental process in the present matter is the great number of facts it includes. Some of them, it is true, are strong enough to bear the whole weight of the demonstration, such as the resurrection of our Lord, or that of Lazarus—or the conversion of St. Paul; yet their power is largely dependent on their number. It is not any single Messianic prophecy, or any solitary miracle of our Lord, or any separate feature of His divine character, or any special trait or special benefit of His teaching that fully reveals the divine; it is the whole. And as each aspect draws its full persuasive power from the whole facts, so each fact gathers energy from its various circumstances. Details are everything in such demonstrations. Abstract proofs can be conveyed in comparatively few words. Historical or moral proofs are essentially dependent on particulars; without them they are no proofs at all, but only a statement of proofs which might be given.

Lastly, it will be well to remember that, although most of the

arguments in support of the Christian faith are logically conclusive independently of each other, yet, as a fact, it is only in their combination that they give entire repose to the mind. If Christianity, for instance, were not a living thing amongst us, with a great history going back through centuries, the demonstration borrowed from the Gospel, whilst remaining unanswerable, would perplex more than it would convince. In the same way the past of Christianity, however wonderful, we would hardly hold with assurance as revealing the action of God, if at the very origin we did not find such a thing as Christ and the Gospel. Thus again, before we make up our minds that the latter are, one and the other, divine, we want to know what has come of them. In the same way we fully accept miracles in support of a doctrine only when we have made sure that the doctrine is worthy of such support, and the doctrine in turn, however transcendently beautiful, we do not finally accept as coming from God, until some sign from without has given us the assurance that we may safely do so.

It is in this way that proofs, which in themselves may not seem conclusive, add nevertheless considerably to the strength of the whole argument. Thus, for instance, the harmony of the Gospel with the anticipations of the human soul already referred to, though not in itself a demonstration, opens the mind and makes it welcome the direct proof. There are many in our time who seem to need no other. Some are satisfied with less still. A distinct, earnest statement of Christian truth recommends it so strongly to their minds that they straightway accept it. Indeed if we follow the preaching of the Gospel from the beginning to the present day, we shall find that clear statement and unhesitating affirmation, supported by the life of the preacher, have done more to implant and spread the faith all over the world than all the arguments and all the miracles which have been put forth in support of it.

VI.

It remains for us to mention the principal sources to which the advocate of Christian belief may turn for help in his work, or to which he may direct the inquirer, the weak or the tempted.

The literature of the Evidences is extremely abundant and ever growing. Much of the earlier part of it has been brought together in the nineteen quarto volumes of Migne's "*Démonstrations Évangéliques*." The more modern contributions are to be found by the score on the shelves of clerical libraries and in the religious and

secular periodicals of the day. Each country and each form of Christian belief has supplied arms and combatants to the common cause; Catholic France in the "Conférences" of Frayssinous, Lacordaire, Monsabré, Frémont, in the works of Aug. Nicolas, Bougaud, and scores of others. Catholic Germany is justly proud of such apologists as Guthberlet, Weiss, O. P., Hettinger, now at last being translated into English, and Schanz, the recent translation of whose work is doubtless known to many of our readers, and well deserves to be in the hands of all.

England has done her share nobly in this regard. To say nothing of the other great apologists of the last century, Butler's *Analogy* and the *Evidences of Paley* remain classical down to the present day, and are read with profit by thousands, whilst the Bampton, Boyle and other lectures supply, year after year, new discussions and proofs, many of which are destined to occupy a permanent place in the *Christian Evidences*. Each of the three English Cardinals of the century has contributed to the work—Wiseman in his "*Relations between Science and Revealed Religion*," still interesting and valuable, though written more than fifty years ago; Manning in his admirable little book "*Religio Viatoris*," leading on the inquirer, step by step, to a belief in God, in Christ, in the Catholic Church; Newman in many of his writings, but nowhere so completely and forcibly as in his chapter on *Revealed Religion* in the "*Grammar of Assent*." Nor has our American Cardinal been wanting to the cause. "*Our Christian Heritage*" meets the requirements of a vast number of honest seekers after Christian truth, and adds every day to the abundant fruits of "*The Faith of Our Fathers*." Brownson, Hecker, Hewit are names familiar to our readers.

Finally, among the best exponents of the grounds of Christian faith among our Protestant contemporaries we may mention Professor Fisher, of Yale (various works, summarized in *Manual of Christian Evidences*); Dr. Mead (*Supernatural Revelation*); Canon Row (*Christian Evidences*); *Aids to Faith*, etc., etc. But whilst the young theological student will find in these and so many others extremely valuable suggestions and helps, still nowhere can he meet the whole question taken up more thoroughly and satisfactorily in brief space than in most of the modern text-books of Catholic Theology.

J. HOGAN.

TWO THOUGHTS ON PREACHING.

THE importance of preaching the word of God for the instruction of the people, and, consequently, of preaching it in the most effective manner, cannot be overestimated. Volumes have been written on the subject, treating it from every theoretical and practical point of view, but not too much has been said. Little, if anything new can be added, yet old truths may be presented in a new form. The commission given by our divine Saviour to His apostles on the eve of His ascension is more than sufficient to convince the priest of God of the importance of preaching. He said to them, and through them to their successors in the ministry of the word: "All power is given to Me in heaven and on earth. Go ye, therefore, teach all nations. Preach the gospel to every creature. He that hears you hears Me; and he that despises you, despises Me." And St. Paul declares that faith, without which it is impossible to please God, comes by hearing, and hearing by the word of God; for it pleased God, he says, by the foolishness of our preaching to save them that believe. To perform the duties of this exalted mission in a manner pleasing to God and beneficial to the people, the preacher must, among other things, have two points deeply impressed on his mind: first, a correct idea of what is meant by preaching the gospel; and, secondly, the fact that the people stand very much in need of instruction in their religion. These points may appear elementary, but it is believed the discussion of them will prove of advantage, especially to the younger members of the reverend clergy. They shall be made the subjects of remark in this essay.

I.

What, in the correct Christian sense of the word, is meant by preaching the gospel?

There are various sources of information on this point. If we were to consult the Monday morning papers we might conclude that preaching meant lecturing on the last flood, or railroad disaster, or bank failure, or something of that sensational nature; but this would hardly satisfy those who have the salvation of souls at heart, and who believe they are divinely commissioned to labor for that end. The Christian minister must, therefore, look elsewhere; and happily he will not be doomed to disappointment. First, among the sources of information must be reckoned the very object for which our divine Redeemer instituted preaching and commanded

the teaching body in His Church to have recourse to it in the conversion of the world. It is a self-evident truth that the powers of the will cannot be influenced nor the affections of the heart moved unless the intellect is first enlightened. The diffusion of religious knowledge must, therefore, be the starting point in the conversion of both individuals and nations ; and hence in order that the apostles and their successors might be successful in the prosecution of their divine mission, it was before all things necessary that they should teach the people. Christ came that man might have life and might have it more abundantly ; but this is eternal life, He says, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent. In the very nature of the mission of Christ upon earth is found the correct idea of what is meant by preaching the gospel.

What is founded on the nature of things must necessarily be enforced by the words of Christ and His apostles. And so it is. Having selected His apostles from among the lower ranks of the people, that by means of the weak things of the world He might confound the strong, He carefully prepared them for their sublime vocation, not only instructing them with the multitudes, but also explaining His parables and other teaching to them in private. Not content with this, He opened their minds to understand the Sacred Scriptures, and promised to send the Holy Ghost, the Spirit of Truth, to teach them all truth and bring to their minds all things whatsoever He had taught them. Not till then did they receive their commission. And what was that commission ? To *teach* all nations ; to teach them to observe all things whatsoever He had commanded them.

St. Paul insists very strongly on this view of preaching, especially in the tenth chapter of his Epistle to the Romans, and in those to his favorite disciples Timothy and Titus. So, too, do the Fathers and Saints, especially Sts. Chrysostom, Augustine and Gregory, in the early Church ; and Sts. Charles Borromeo, Francis of Sales, Vincent of Paul, and most of all, St. Alphonsus Liguori, in modern times. To all this must be added the models of discourses that have come down to us from our Saviour and His apostles, to which it is wholly unnecessary to add the examples of the early and later saints. The correct idea of preaching the gospel is, then, *teaching* the people the dogmatic and moral truths of religion—teaching them what they must believe and do in order to please God and attain their eternal salvation. It is, doubtless, necessary to interest and please them by language and manner ; but these are means to

an end, the end is teaching. The moment the preacher loses sight of it, he loses sight also of the very object for which he has ascended the pulpit, and he had better come down.

It may be thought unnecessary to insist on this point, but I am of opinion that it can be studied to good advantage. There are two classes for whom its study may prove useful ; those whose main purpose would seem to be to please their audience ; and those who have to fill up the time of the Sunday sermon somehow, and generally with as little labor of preparation as possible. Happily there is not found among the Catholic clergy a third class, so numerous among the sects,—those who seize upon every sensation and make it the theme of a discourse. While the minister of the word must interest and please his hearers before he can hope to move them, it is pitiable to see the messenger of the God of heaven, who speaks in the name of Jesus Christ, devoting the greater part of his attention to rhetoric and elocution—making them ends instead of means. The discourses of his divine Model have a winning simplicity from which all this is absent ; while the Apostle of the Gentiles spurns it even in the face of the fastidious Greek. Such mistaken persons should remember the advice of St. Charles Borromeo to his clergy, to imagine while preaching that they see Jesus Christ seated on a throne at the other end of the church ready to call them to account at the conclusion of the discourse for the manner in which they delivered it and the intention they had. Times indeed change, and we change in them, and the priest of God must adapt himself as far as possible to these changes in order that he may make himself all things to all men ; but the end in doing so is that he may gain all to Christ, not that he may win a measure of empty applause.

Another class, as I have said, appear to be anxious to fill up the time of the sermon somehow. A favorite way is to consult a volume of sermons. There is said to be this difference between fishes and preachers ; that while among the former the big ones feed on the little ones, among the latter the little ones, feed on the big ones. Many a priest on the mission in country places has to travel miles to attend distant stations or sick-calls, to minister to a widely scattered people, and has little time to prepare discourses. Such a person deserves our commiseration ; and perhaps more to be pitied are assistants in the large parishes of our cities, who have little leisure, and that broken up by repeated calls from their study. But while it is lawful, and even advisable to consult sermon books occasionally, the most use

that can be safely made of them is to adopt the theme, divisions and train of thought ; and fortunate is the priest who will find all these suited to the wants and circumstances of his people. But provided he keep the essential purpose of preaching before his mind, he may have recourse to this assistance at times. Still a short, simple discourse that comes from the heart is worth far more than a prize sermon that "don't fit." Witness the discourses of the Curé of Ars. The golden maxim for the preacher to fix on his mind when he ascends the pulpit is this : I am here by divine commission to *teach* these people. And this brings us to the second point, no less important : These people stand very much in need of religious instruction.

II.

From personal observation, as well as from other sources of information, I am convinced that almost every person who is so fortunate—or unfortunate—as to attract public attention, is overestimated ; and it is always safe for the preacher to act on this conclusion when he ascends the pulpit. Not that his language should be incorrect, or his logic loose ; but that his opinion of the people's religious knowledge should be low. Let me premise a little. The vast majority of Catholics seldom go further in religious instruction than to learn the little catechism during their attendance at Sunday school ; and how few of them ever consult it after they leave that school ? How extremely small the number of those who read, much less study, any one of the larger catechisms or books of religious instruction ? Certainly not one in every two hundred. Now, it is well known that without reading up constantly, our knowledge will grow dim and inexact on even the most familiar subjects. The professional man is constantly reading up on whatever relates to his profession ; always looking out for something new. But the Christian, after he has laid aside his little catechism—which, small as it is, he may have learned only imperfectly, and that, too, at a time when his intellect was not fully developed and was not capable of grasping its full meaning—trusts for further knowledge to the sermons he hears, and often hears with little attention. Again, there is this notable difference between the teaching of the Church and that of the sects, that, while the latter propose nothing with authority and nothing with precision, but leave their deluded victims to grope as best they may, and believe or disbelieve almost anything they please,

the teaching of the Church is precise on every essential point, and belief in those teachings is binding under pain of eternal damnation, not only as regards the outward expression of the lips, but also as regards the thoughts of the mind. However much this may be at variance with "modern thought," whatever that means, it is not only proper and necessary in a divinely appointed teacher, but it is also a source of security for those who are taught, preventing them from being tossed to and fro and carried about by every wind of doctrine. Still another point that it is necessary to bear in mind is the difference between historical and doctrinal knowledge. A person may be well informed in modern history in general and in the history of the Church in particular, and yet be ignorant of the precise teachings of the Church on many points.

Next, then, to a correct idea of what preaching is, the minister of God must be thoroughly convinced that his people stand in great need of instruction in the exact teaching of the Church, for their own sake, for the sake of their families, in the case of parents, and for the sake of religion. For themselves, that they may practice their religion more intelligently, for their children, that they may instruct, or have them instructed, properly, and for religion, that they may explain its teachings and practices to the well-disposed, and defend it against the thread-bare objections that are the stock in trade of a large number of modern Solomons. There is no doubt that the cause of religion is suffering, in this country at least, from the ignorance of Catholics, and this is true not only of the rank and file, but it is equally true, and more strikingly apparent in those who pass for learned, and who are learned in all else but the one thing necessary. How few of our learned Catholics are able to answer a dozen ordinary questions in the catechism with precision. I have heard more than a hundred thousand confessions, and it is very common to meet with persons who, though they have been confessing for thirty or forty years, are unable to say the act of Contrition correctly. The best instructed Catholics I have ever met are certain farmers or tradesmen who take "the Poor Man's Catechism," or some such work, and master it; but it is as a rule useless to expect religious knowledge among those who pass for learned. When are they seen to consult a religious work? When are such books seen in their library? Some may occasionally want to know why the Church is so far behind the age; but this only betrays their ignorance. After more than twenty years of experience in city, town and country, and after preaching more

than five thousand times, I am thoroughly convinced of what I say. The preacher, then, it must be repeated, should start out with the well-grounded conviction that his people are to a great extent ignorant of the precise teachings of their religion, and that he is there by divine commission to instruct them. This conviction will guide him in the selection of his themes, his train of thought, his arguments and his illustrations. The people, as a rule, like copious illustration and simple language. It is a mistake to suppose that educated people dislike simple language, and it is a greater mistake for the preacher to imagine that it is unworthy of the pulpit. No one knew better than our divine Lord what style was best suited for the people, and yet of all the sermons that have come down to us, His are the simplest. And the sermons of St. Peter, that converted thousands, are utterly devoid of oratorical display. Although what are called set sermons are sometimes necessary, they are not the sermons that bear most fruit; in other words, the more glory the preacher gets, the less accrues to God. There is a vast amount of admiration expressed for sermons by people who do not understand them; like the Scotch woman who praised the minister's sermon, but when he asked her if she understood it, she replied, "How could I hae the presumption?"

It must be admitted that priests, more perhaps than any other class of persons, have a tendency to use big words, and that, too, for reasons that are no fault of theirs. In the study of their philosophy and theology they are constantly meeting with Latin and Greek words from which others in English are derived; and what more natural than to adopt these derivatives in speaking or writing the vernacular? And there are few books put in their hands in this part of their studies that place them face to face with the good old Anglo-Saxon. On the contrary, most of the books in English which they are naturally lead to consult during this part of their course are composed by professors who have been trained under similar circumstances, and whose writings abound in Latin and Greek derivatives of "learned length and thundering sound."

I shall here venture a further remark, which, I trust, will not be taken amiss; it is, that sufficient attention is not paid to the study of the English language in some of our ecclesiastical seminaries. There are two reasons for this. In the first place, owing to the brief history and rapid growth of the Church in this country not a few of the professors in our seminaries are not from English speaking countries; and, having spent the greater part of their lives as pro-

fessors, they deal principally in the Latin, and have not a practical knowledge of the importance of the vernacular. Hence they sometimes fail to give it the place it deserves. I am stating facts of which I am thoroughly convinced; but I do not wish to censure anyone.

In the second place, a large number of our students are poor, and the seminaries where they study are poor, and for these reasons they have to be hurried through their course as fast as possible. The Latin language is made the measure of their course, because it is the medium through which they must learn philosophy and theology. They know this, and consequently devote their principal attention to it, giving the English the second place. I speak from a painful personal experience. Many is the day I rose at three in the morning to study so as by any possibility to get through. Yet whatever the priest learns is not for himself but for his people, and it must be imparted to them in their language. Now, language is a medium for the communication of thought; but a medium is of little use unless it is transparent. The primary object of the preacher is not only to speak that he may be understood, but so that he cannot be misunderstood.

Another error against which the preacher should guard himself is that of supposing that this is an age of thought. Nothing could be wider of the mark. There never was a time in the history of the world when there were so few solid thinkers as compared to the number of those who are able to read. The daily newspaper is the cyclopedia from which most persons derive their information; and it is little more than a news-gatherer with various shades of development of the moral—or perhaps the immoral—sense. And the editorials, as a rule, evince very little serious thought. The people think little on serious subjects, and least of all on religious subjects. The preacher must think for them.

In addition to zeal and love for souls, four things, among others, are necessary for the preacher of the gospel. In the first place, he should have a perfect command of his native language; for however profound and varied his knowledge may be, it is by means of his language that he must communicate that knowledge to others; and no one can communicate to others all that he knows himself on any subject, nor with the same precision with which he apprehends it.

In the second place, he should be familiar with the sacred Scriptures; for they are an inexhaustible source of knowledge; and quoted verbatim, they carry with them a weight that no other

written language possesses. Some of the homilies of the Fathers, especially of St. Bernard, are little less than a catena of Scripture texts; and among American prelates, this is more true of the pastorals of the late Archbishop Kenrick of Baltimore than perhaps of any other.

It is needless to add, in the third place, that the preacher of the gospel should be familiar with his theology. This is the one grand authority from which he must derive the teaching of his people both in faith and morals, and that alone is sufficient to show its paramount importance. But prudence is the queen of the moral virtues, and hence the preacher must know the circumstances and wants of his people in order that his teaching may always be in place, and that he may not be as one beating the air.

I trust that however strong the language may have been in some parts of this article, it will be felt that I have spoken from conviction, and have had nothing further from my mind than to wound the sensibilities of anyone, much less a brother priest.

A. A. LAMMING.

SACERDOTAL CONFRATERNITIES.

(THE APOSTOLIC UNION OF SECULAR PRIESTS.)

THAT one among the marks of the Church of Christ, which has preponderating influence in winning souls to a knowledge and love of her, is sanctity. Whilst the striking characteristic of her unity throughout the world and all ages elicits the thoughtful attention of serious minds, and convinces by that subtle force born of the truth as displayed in the consistency of her doctrine, it is nevertheless the note of holiness which wins to her bosom the far greater number of those with whom the first step in the process of logical reasoning toward doctrinal truth is the practical demonstration of virtue as its result.

It is but natural that men should look for this evidence of holiness as a proof of the teaching of revealed truth in the lives of those who profess to hold the leading position of teachers in the Church of Christ. Accordingly the clergy and the religious orders are the direct exponents of that perfection which the Catholic religion aims at inculcating. To them it belongs to draw into the fold of Christ those who are willing to receive the light, which, we are told, was

not to be hidden under a bushel, but to be placed within sight of all men. Whilst the religious communities are in an especial way the nurseries of virtue and Christian perfection, it is nevertheless true that in the ordinary economy of God's Church they hold a subordinate place to the secular clergy. They may be considered, to use the words of Leo XIII, "*perinde esse atque auxiliares copias,*" helpers in the great work of conversion and sanctification, to which the priesthood, as a whole, is called. The secular clergy, under the leadership of their Bishops, are the regular officers, so to speak, in the army of the Lord. The rank and file of Christ's soldiers and of the world's children look to them for the first impulse of every heavenward movement. Hence Christian holiness is incumbent first and foremost upon the priest.

Componitur orbis

Regis ad exemplum ; nec sic inflectere sensus

Humanos edicta valent, quam vita regentis.

Even knowledge, so essential in our day to the secular clergy, is secondary in importance to piety.

To the religious the means for the promotion of both piety and knowledge is ever at hand. His store of learning can be increased by frequent contact with the bright minds of his order and by the facilities which community life offers in other respects. His piety is fostered by the constant exercises prescribed in his rule. There is nothing to interfere with this ; little to draw him from his spiritual duties, whilst on every side example, counsel and persuasion urge him onward in the way of perfection. Thus even leaving aside his vow of obedience, the community life in itself has untold advantages for his sanctification of self and consequently the imparting of God's kingdom of grace to others.

The position of the secular priest places these advantages as a rule beyond his reach. Except in the larger cities he has generally to live alone and oft-times at a distance from other priests ; his varying duties and occupations make the keeping of a strict rule almost an impossibility ; his manifold cares extending to every spiritual and often temporal interest of his flock, so engage his faculties that insensibly the ardor of his spiritual zeal is weakened. His sacred calling does not altogether place him beyond those worldly influences which play upon the weakness of human nature and which prove a reason for the breaking down of those fervently made resolutions to persevere in the perfection of his state which filled the young priest's heart on the first day of his priesthood.

At his ordination there was placed upon him the obligation of increasing in knowledge and piety. "Ut in lege Dei *die ac nocte meditantes*, quod legerint, credant; quod crediderint doceant, et quod docuerint imitentur, etc." True and practical piety in the priest naturally leads to the cultivation of knowledge. Every one of his sacred duties requires a certain preparation which of itself fosters study and useful reading. Hence he must lay particular stress in his daily life on preserving and fostering the spirit of piety.

Zeal is not enough to keep our charity enflamed, for its tendency is gradually to become selfish, to seek human praise instead of disinterested glory of God. The frequent and regular use of the Sacrament of Penance is no doubt a great help to perseverance. The annual retreats of the clergy rouse new lights and awaken fresh resolutions. In many cases the natural disposition, inherited habits of life, keep a priest in the right course despite many distractions and temptations. But for the great majority still other means are required to aid them to constant perseverance in their sacerdotal lives. The counsel and the example of a brother priest, the binding force of some compact made and often recalled, is perhaps the most efficient way to keep the soul of the priest from those weaknesses and contaminations which destroy the virtue of his ministry by robbing him of the character of sanctity.

Our confraternities, leagues and sodalities have for an object the strengthening of the bonds of piety among the faithful, and it is wonderful to see the impetus that is thereby given to the Christian lives of those who observe with fidelity the popular devotional exercises which are part of these pious unions. On every side, persons who have previously led an ordinary life, become zealous workers for the glory of God. Would not a similar association of priests effect a like good and promote to a greater extent the apostolic spirit, even among the faithful?

"For men, by His example, pattern out
Their imitations and their regard of laws."

The utility of a confraternity for priests as a decided means to promote the spirit of piety among the secular clergy can hardly be questioned.

There are, within our knowledge, two organizations of secular priests in this country; they are the Eucharistic Union and the Apostolic Union of Secular Priests.

The Eucharistic Union has a large membership in Europe and has during recent years gained a large access in this country. Its

one object is to diffuse among its members a more earnest and intense devotion toward the Blessed Sacrament, and its one duty is to spend one continuous hour of adoration every week before the tabernacle. At the beginning of the month each member receives a notice recalling the day and hour of adoration, and also giving the subject of meditation and prayer which should occupy him during that time. Before the end of the month he returns to the Superior this notice signed in token of fulfillment. The return of the notice is deemed a matter of great importance for preserving the practical spirit of the Union, and as an evidence of the earnestness of its members.

This Union is connected with, and dependent upon, the Society of the Blessed Sacrament, a congregation founded some years ago by Rev. Fr. Eynrard in France. The priests, who compose this community, have continual exposition of the Blessed Sacrament with services at stated times each day. They accept no other charge but that of extending directly the devotion of the Blessed Eucharist, and they are obliged to make this the exclusive subject of their preaching. They have one house in Canada, but the Eucharistic Union in the United States is in charge of the Rt. Rev. Abbot of St. Meinrad's Abbey in Indiana.

The Apostolic Union has a wider sphere than the Eucharistic Union, since it embraces the full spiritual life of the priest, and aims to bring all secular priests under a rule proportioned and suitable to their needs and occupation.

It consists, according to its constitution, "in the reunion of secular priests, who observe the same rule, under the direction of a Superior whom they choose among themselves." It is, therefore, entirely independent of any religious order. "Its object is to offer to secular priests, in the discharge of their holy ministry, a great part of the aids and means to perfection which the community life affords to the regular clergy; to strengthen priests against the dangers of laxity that often follows their isolated position; to procure for devout priests a valuable aid to live according to their highest ideals, and, finally, to give them a rule by which they may live more cordially in unity of mind and sentiment with their brethren."

The features of the Union are : a general rule which embraces the principal duties of a priest's life; a Superior to whom an account of the observance of the rule is given monthly, and, finally, reunions which are held at stated times.

The rule requires the setting apart, monthly, a day of recollection, and the celebration of a Votive Mass in honor of the Sacred Heart to which the Union is especially dedicated. A record is kept of the observances of the daily life of a priest according to a schedule with spaces allotted for every day of the month. These items are specified : to rise one hour before Mass, meditation of twenty minutes, memento at Mass for the Union, preparation and thanksgiving, ecclesiastical study, spiritual reading a quarter hour, visit to the Blessed Sacrament, anticipation of Matin and Lauds, the reading of a chapter of the S. Scriptures, particular examen, rosary, note of Mass intentions received and fulfilled, preparation of meditation for the next day.

From the above schedule, it is evident that what is asked of the members is no more than what is practically observed by a large number of the clergy on their own account; nor is it anything beyond what every priest resolves to do when he enters on the sacred ministry. As a matter of fact the performance of one of these obligations leads quite naturally to that of the others.

The Bulletin fixes no hour for the performance of any of the duties specified. They neither bind under sin nor is any penalty attached to their non-fulfillment.

There can be, however, no doubt but that the gentle pressure which the daily recording of our fulfillment or omission of each of these duties exercises, will have a powerful effect in keeping the members faithful to their performance.

The filling out of the daily schedule and an account of it given at the end of the month fosters habitual examination of conscience and is of great importance in insuring perseverance and regularity in the performance of sacerdotal duties, for it is impossible not to see after a time from the schedule which is marked each night that certain duties are too frequently or habitually omitted, and our good will awakens us to the need of more attention. This with the monthly report to the Superior will bring to notice what might otherwise remain entirely neglected. Regularity is the strength of the soul, and the above method is an effective means of producing it.

No doubt, thousands of priests live up to all these requirements though they have never heard of the Apostolic Union and who have no need of its aid in order to persevere. Still, as was said above, not all are of that disposition. Besides, union in a matter like this is apt to draw by example, and others may be won to observe the same rule who would find in it a safeguard for their way of life "ut

abundet in eis totius forma virtutis." But we need not dwell any further upon these advantages. "Qui regulæ vivit," says St. Bernard, "Deo vivit." Moreover, it must be remembered that the members of this Union participate by a special privilege in the prayers and penances of the Franciscans, Theatines, Carmelites, Dominicans and Trappists.

The Union has no temporal or material end to advance if we except the council given to all its members according to which they are to foster ecclesiastical vocations in their midst.

The Union is of our time and is especially suited to the needs of the secular clergy having no direct affiliation with any of the religious orders. It is not thirty years since it was established in France by the Rev. M. Lebeurier who is still its Superior General. His intention was at first to establish communities of priests who live under this rule much the same as was done in Germany two hundred years since by the Ven. Bartholomew Holzhauser. But this object was modified so as to effect the present Rule for the Union which simply requires that the members shall observe the prescribed points as far as possible.

The Union has received the approbation of Pope Pius IX and Leo XIII, in several briefs. In his letter under date May 31, 1880, after showing the beauty and advantage of the Apostolic Union our glorious Pontiff Leo XIII thus concludes : "*Si Decessores Nostri amplissimis commendarunt laudibus utilissimum hoc institutum ; id ultro libenterque et Nos facimus, potissimum in tanta temporum difficultate quæ illius opem plane postulare videtur ; imo quotquot sunt seculares sacerdotes hortamur, ut sibi ipsis rei que religiosæ efficacius prospecturi, saluberrimæ isti Consociationi dent nomen. Moveat eos haud obscurum divinæ Providentiæ placitum quæ nunc denuo suscitavit hoc Institutum in Ecclesiæ suæ laborantis subsidium. Moveant coelestes benedictiones, quibus inter gravissimas difficultates brevi hujus operis incrementa mirabiliter provecta fuerant. Moveant Episcoporum plausus constantes Apostolicæ hujus Sedis laudes, fructus jam parti ; quos semper uberiores propagatio ipsa Consociationis merito spondet. Hos Nos amplissimos ipsi ominamur in Cleri sanctificationem religionisque nostræ sanctissimæ gloriæ ; dum superni favoris auspicem et paternæ Nostræ benevolentiae pignus, Apostolicam Benedictionem toti Consociationi et iis omnibus qui eidem daturi sunt nomen peramanter impertimus.*"

These strong words have given an impulse to the formation of Unions throughout Christendom and there are at the present time over 5,000 members in various parts of Europe and America.

The Union has been in existence for some years in the United States, and it has made its way quietly into the knowledge and favor of priests. At present its field of influence is sufficiently far extended to prevent it from being looked upon as an "innovation," and we do not think it inopportune to have its advantages placed before the view of all. Unions have been established in Boston, Rochester, New York, Davenport, and San Francisco, to which priests from other dioceses are attached.

The organization is completely subject to the Bishop of the respective diocese where it may be established, so that modifications can be made in the various centres according as it is deemed needful. Diocesan unions may be formed, provided there are at least six members in a diocese or province.

It is one of the fundamental principles of the Union that its members shall in no way or manner singularize themselves or act as if they were a class apart.¹

Besides these two unions, which may be canonically termed confraternities since they have been approved as such by the Holy See, there are other associations of priests which are established on the basis of benevolence. Many of them have religious obligations attached, but they can hardly be regarded as in the same light as the Apostolic Union and as constant monitors of the duty of advancing in sacerdotal perfection.

The two unions which we have mentioned may, in a measure, be regarded as two degrees of the same confraternity, although they have no avowed connection one with another, either in their rule or government.

Many will feel the obligation of an hour's adoration before the Blessed Sacrament once a week to be a sufficient reminder of their high purpose as priests. Others will seek the advantage of being daily reminded of their duties. This will be done by the Bulletin of the Apostolic Union, which acts as a silent monitor, recalling attention to duty when nature would make it flag.

Both associations are but gracious means placed before the clergy to aid in bringing out the sanctity of the Church, and to urge us onward to the great work of conversion which awaits the application of our energies in this prosperous land.

D. J. McMAHON.

¹ Further information may be obtained by applying to the Rev. D. J. McMahon, of the New York Union, or the Rev. B. A. Schulte, Templeton, Iowa; or the Rev. J. H. Day, Dansville, N. Y.

CONFERENCES.

RULE OF LIFE OF THE MEMBERS OF THE APOSTOLIC UNION.*

I. Rules and principles relating to their private life ;—II. Rules and principles relating to the various ministries in which the members of the Union may be employed.

ARTICLE THE FIRST.

Rules and principles relating to their private life.

I. General principle ;—II. On what must be done each day ;—III. each week ;—IV. each month ;—V. each year ;—VI. On various points.

I.

General Principle.

53. The members of the Union should so arrange their daily life, as to make it resemble as far as they can the life of the incarnate Word on earth. Like that of the Saviour Himself, it should be a *laborious life*. The following are the principal points to be observed in order to gain this end :

II.

Each Day.

54. The members of the Union shall have a fixed hour for *rising*, after seven hours of sleep, unless weak health demand more. Their first act shall be to offer the day to the divine Heart of Jesus, uniting their intentions with His, and renewing their purpose of combating their predominant failing. While dressing they shall entertain pious thoughts, which should be in keeping with the subject of their *prayer*.

55. This *prayer* should be made as soon as possible and should last about half an hour. It shall generally consist in meditating on

* This Rule, which may be modified accordingly as local circumstances require it, is here given in order to throw more definite light upon the subject of *The Apostolic Union* treated in this number by the Rev. D. J. McMahon, D. D.

some of Our Lord's words or in contemplating one of His mysteries. However there is no reason why each one should not follow any of the methods taught by masters of the spiritual life, following the different states of the soul ; or employ the time assigned in laying his needs before Our Lord in consulting Him as to how he is to act in difficulties, in recommending souls to Him for whose salvation he is striving. The Priest is the steward of Jesus Christ ; he cannot do too much to become imbued with the thoughts and desires of his Master.

56. But it is at the *Holy Mass* that the union of the priest's heart with the Heart of Jesus is daily consummated and drawn closer. And hence this great action shall be to the associates the pivot of their entire existence. They shall prepare for it during a few minutes, if it should not follow another exercise of piety ; they shall celebrate with deep recollection, pronouncing the words distinctly, and performing the ceremonies so as to edify those that are present. That they may be neither too fast nor too slow, they shall remain at the altar little more nor little less than half an hour.

57. They shall be very careful to employ well the precious moments which follow the *Holy Mass*, and during which they have the happiness of possessing Jesus really present in their hearts. Then especially shall they be penetrated with the sentiments of our sweet Saviour, and they shall beg Him to destroy whatever in them is displeasing to Him. Then especially shall they make more strenuous efforts to transform themselves into Him, and, as it were, do Him violence by the fervor with which they shall recommend their own spiritual interests, those of the souls confided to their charge and the great interests of His Church.

58. They shall recite the *divine Office* with all care. They shall put aside as much as possible all distracting causes. They shall not forget that, according to the doctrine of St. Augustine, it is Jesus Christ who prays in the Psalms ; and while reciting them they shall unite their prayers to His prayers and their sentiments to His sentiments. All shall acquire the habit of saying, on the eve, the Matines and Laudes of the morrow. They shall pray in a very especial manner for the wants of the Church and of the Sovereign Pontiff, for their Bishop and the diocese to which they belong.

59. They shall *read the Bible* every day during about half an hour ; and that they may understand its different meanings, they shall call in the aid of an authorized commentator.

60. They shall give to the *study of theology* a period of time

more or less long, according as the occupations of their ministry will leave them more or less leisure. This study may extend successively to the different parts of theology, including ecclesiastical history. But there is one part which must be constantly studied, because the priest must daily use it: *moral theology*. Nothing can be more useful than to set aside each day a fixed time, which should be employed rather in forming the judgment than in recalling to mind the doctrine of authors.

61. They will read for some time each day *some pious book, or the life of a saint*. The living portraits of Jesus Christ, the saints, teach us to imitate Him in our turn ; and their example instructs us better than others' books.

62. In houses where there are several members of the Union the Holy Scriptures shall be read at the beginning of dinner, and at the commencement of supper the Imitation of Christ. The Superior, or, if he is not present, the eldest shall bless the table. During the repast, if no reading is going on, only things edifying shall be spoken of, and care shall be taken that nothing may be said which the waiters may not hear.

63. After each repast they may *recreate* for an hour, and this hour is to be looked upon as very usefully employed, if it shall have drawn into a closer union the hearts of the members. The time after meals, as being less adapted to study, might be chosen for visiting the sick or the parishoners. In the course of the afternoon they shall make a visit to the Blessed Sacrament. "I have a burning thirst," said our Lord to B. Margaret Mary, "to be loved by men in the most Blessed Sacrament, and I find scarcely one who offers himself, according to my desires, to allay it in making me some return."

64. The *rosary*, if well recited, will greatly contribute to raise the fervor of the soul when the occupation and distractions of the day may have diminished it. The priests of the Union will not be satisfied with making this exercise a prayer, in every sense of the word, in meditating piously on the mysteries; they will moreover make it a prayer, entirely apostolic, by saying each decade, as Halshauser advises, for a particular class of needs.

65. The associates, following the advice of St. Francis de Sales, shall not sit up late. They shall *go to bed* not later than ten o'clock. Before retiring for the night, during a quarter of an hour they shall prepare the meditation of the morrow, and shall make an examen of the day passed.

66. They shall, at the same time, make a *particular examen* of their predominant fault, with the greatest care, and they shall impose some slight penance for each relapse. This exercise, whence depends a great part of their advancement in virtue, would bear greater fruit were it made a first time towards the middle of the day.

67. As, generally, the associates have not the advantage of living under the eye of the Superior, they should note, every evening, on a bulletin prepared *ad hoc*, their exterior violations, if any, of the Rules.

III.

Each Week.

68. The members of the Union should *go to confession* every week, or at the latest every fifteen days. They shall not hesitate to go oftener and to forestall the day appointed, in order to bring to the altar a conscience perfectly pure. Not only shall they listen with docility to the advice of their confessors, but they shall ask them to be kind enough to point out the faults into which they fall without perceiving it.

IV.

Each Month.

69. Each month they shall make a *recollection*, which will help them to correct the faults into which their carelessness may have led them, and excite anew their fervor. Their meditation, which shall be prepared with the greatest care, shall be directed to a subject proper to produce this renewing of the spirit; they shall ask this for each other of God at the *memento* of the Mass. In the course of the day they shall spend at least half an hour in a serious examen of their conduct during the month. They shall run over the different points of the Rule, and note their omissions in order to render a strict account either *viva voce* or in writing to the Superior, that they may receive suitable advice from him. To this review of the month they shall join the exercise of the preparation for death. That this little retreat may be made with greater recollection, they shall not, that day, if possible, receive or pay visits.

70. Every month, on one of the first days, the bulletin on which have been noted, each day, their exterior defects against the

Rule, is sent to the Superior, who will thereby know the conduct of each and will be placed in a condition to give, in returning the bulletin, useful admonitions and advice. This practice, annoying to nature, is of undoubted efficacy to have the Rule faithfully observed, it is a daily control which supplies in part the advantages of a community life. Hence, all the associates should be much attached to this practice and regard it as altogether essential.

V.

Each Year.

71. Whenever not obliged to take part in the annual *retreat* of the diocese, the members of the Union shall, every year, make, during eight days, the holy exercises. It would be very much to their advantage could they come, several together, to make them under the direction of a priest capable of rousing them to a stricter fulfilment of the rules of their pious Society.

72. The associates are very earnestly recommended to visit each other, as often as circumstances will permit, to speak of things of God, of their ministry, and of whatever may help to a more perfect attainment of the object of their pious association. Thus, it would be good if several, even two, should meet together to make the monthly retreat, to hold a spiritual conference, or to treat of some point of ecclesiastical discipline.

VI.

Rules on Different Points.

73. The works of the parochial ministry are varied enough to afford relief from weariness, and to prevent the loss of time which any other rest implies. The recreations themselves should be spent in useful and agreeable conversations with their *confrères*, or in some manual labor which may give repose to the mind without exposing to idleness.

74. If there are useless recreations, there are *readings* which are no less a loss of time. The associates shall keep themselves on their guard against the flood of newspapers and of empty pamphlets, from which there is nothing, or next to nothing, to be learned. They shall take equal care not to allow themselves to be absorbed in studies more serious perhaps, but foreign to their ministry. From the moment when these studies take up too much of their time or fetter their liberty of mind, they would be hurtful, since

the time and activity of a priest belongs to Jesus Christ and to souls.

75. The members of the Union could not do better than to leave aside entirely *card-playing*. If however they should sometimes comply with the wishes of their *confrères* in this matter, let them be very firm in not allowing themselves to be drawn into an inexcusable loss of time. A means very apt to remove excesses in these kinds of games, would be to set aside the gains to relieve the poor.

76. They shall not undertake any *journey* that has only curiosity for its object ; and whenever they think they have other motives let them seriously examine whether the gravity of these motives counterbalances the losses, of more than one kind, which such journeys cause. In any case, they cannot do better than consult the Superiors of the Association, and follow their advice.

77. The members of the Union shall pay very few visits simply for politeness' sake. They shall avoid, as much as possible, being alone with persons of the opposite sex. Let them receive such persons in the parlor and make the visits as short as possible.

78. They shall be moderate and reserved in their *correspondence*, whether as to the number of their letters, or their length, or the manner of writing. Let their letters never be such as to compromise their sacred calling if, as there is always room to fear, they should fall into the hands of strangers.

ARTICLE II.

Rules and Principles Relating to the Different Ministries in which the Members of the Union can be Employed.

I. Nature of such ministries;—II. On preaching ;—III. On catechetical instruction;—IV. On the sacrament of penance;—V. Visits to the sick, to the poor, to the afflicted ;—VI. On pious associations and confraternities among the faithful;—VII. On retreats and missions;—VIII. On great catholic works;—IX. Particular admonitions to pastors and assistants.

I.

Nature of Such Ministries.

79. The members of the Union who exercise the same functions as other priests shall apply themselves to giving assurance of success, by the mutual aid which they shall lend to each other for the

fulfilment of these functions, and by the care they shall take to act from supernatural motives.

II.

On Preaching.

80. Their *Sermons* will show forth this spirit, if all their instructions lead up to the Incarnate Word, if, above all, they make it a point to bring out His infinite amiability, in recalling with affection His words and example. By this means, they will avoid the fault of making of the word of God a dry and cold abstraction, as incapable of fortifying the will as of profoundly moving the heart. On the contrary, the religion which they preach shall be a living religion, loving and loveable, as condescending as it is perfect, it shall be, in one word, the religion of the Heart of Jesus.

81. Their preaching must not be, however, merely affective ; they shall set themselves on the contrary and above all to *instruct* their hearers. They must not divorce moral from dogmatic instruction, nor must their pious exhortations lack the clearness of exact and solid doctrine.

III.

On Catechetical Instructions.

82. Of all the various kinds of instruction, that to which the associates shall bend with greatest energy, after the example of their divine Master, is the instruction of children and the ignorant. To teach the catechism shall be for them the most pleasing of all their pastoral functions ; they shall omit no effort to acquit themselves of it well, and they shall love it so that they will have no difficulty in communicating this love as well to the young as to those advanced in years, to whom the catechism is not less necessary than to children. As far as possible, they shall divide the children whom they are to instruct into three classes : the first class shall be composed of children of six years old and upwards who are to be prepared to make their first confession ; the second, of the children who are, in a year or two, to make their first communion ; the third, of those who have already made their first communion and to whom a complete knowledge of their religion will be of great advantage. They shall adapt their teaching to the capacity of each of these classes ; but they shall have no preferences for one above the others. Like St. Paul, they shall make themselves like a mother who suckles her children while they are capable

of no stronger food. They shall be young with the young, using language at once simple and full of illustration and examples. They shall make the application of their doctrine by stories borrowed especially from Holy Scripture and the lives of the Saints. In order to stimulate the attention of their young audience and to suppress levity, they shall make use of encouragements rather than of reprimands, and of the excitements of recompenses more than the fear of punishments; and when they shall have come to make the young generation know, and, above all, love dearly the christian doctrine, they will thank God for a very important triumph.

IV.

The Sacrament of Penance.

83. The confessional is another sphere wherein the priest is called upon to show all the charity of Jesus Christ. There he shall learn of his Master the divine art of encouraging the sinner without encouraging sin. He will have understood his model but very imperfectly if the most tender kindness be not the prominent feature of his conduct with regard to sinners. Of course he will not give absolution to one who is badly disposed—for it would be hurtful to him—but he will do all that zeal can do to bring this poor soul to the proper dispositions; and even when he will believe it his duty to put off absolution for a while, he shall know how to make him accept this delay without a murmur. Far from yielding to the baleful prejudice which, in certain countries, would formerly refuse absolution to young children, they shall make them approach very early in life the tribunal of confession; they shall assign particular days on which they may prepare them more at leisure, and they shall not hesitate to give them absolution after this due preparation, when they shall know them to be capable of sinning.

84. The priest in the confessional is not only a confessor, he is a *director*, too, and union with the Heart of Jesus is very useful for the proper discharge of this duty also. For the mission of the director is none other than that of forming Jesus Christ in the soul, of reproducing in the faithful, under one aspect or other, the sanctity of His Sacred Heart. To know Our Lord is, then, absolutely necessary that he may discharge this mission well, for he must take into account Christ's designs on each soul. By this only can he discern what must be subtracted or added, or know how to combat her defects and how to lift her up to the acquisition of the solid virtues.

V.

The Sick, the Poor, the Afflicted.

85. The priests of the Union, following the example of their divine model, shall extend a more tender and more devoted charity to the suffering members of Jesus Christ, to the sick, the poor and afflicted. They shall never repel them, no matter how unfortunate they be ; they shall be always ready to start when called to visit the sick : they shall pay them frequent visits, and shall find in their own charity the art of alleviating their pains. They shall look upon the trials which come upon their parishioners as messengers of divine mercy, and hasten with the consolation of faith and charity to the houses whose doors have been opened by these divine messengers.

VI.

Pious Associations and Confraternities Among the Faithful.

86. These works will afford to the zeal of the priest very precious resources ; for they will offer occasions of adapting his teaching to the special needs of each of the particular categories of the flock ; they will give him in the persons who are at the head of the different congregations, auxiliaries whose action will often obtain without difficulty results which he could of himself scarcely hope for. The great secret of apostolic men is to multiply their action and to cause others to act in acting themselves.

87. *Men* shall be an object of especial care to the members of the Union. With this object in view they shall establish congregations or societies (St. Francis Xavier, Holy Family, &c.), composed of married and unmarried men. To hold the meetings with perfect exactitude, to observe punctually the rules, to give short and familiar instructions, to be content with directing, and to leave the largest part to the spontaneity and liberty of the dignitaries and to the council, such are the principal conditions of success.

88. When possible they shall have a mass on Sundays for men only, at an hour the most convenient for them, at which they shall give a short instruction of ten minutes length, or of a quarter of an hour at most. They shall assign them commodious places, from which they may easily see the ceremonies, and hear the sermon and they shall try to speak so as to be interesting to them. If choirs of young men can be formed, they shall not fail to do so, even should they be compelled to give rehearsals during the week.

89. They shall adopt similar means that the *congregations* of the children of Mary may flourish; the associations of christian mothers, or of St. Ann, for married ladies, of St. Blondine for servant girls, &c.

VII.

Retreats and Missions.

90. However useful and abiding is the influence of these means of salvation which we have just indicated, they cannot prevent a certain number of souls from dropping into a fatal torpor, unless some extraordinary means are occasionally taken to rouse them. *Missions, retreats of sodalities, of first communicants, the Forty Hours*, are very favorable occasions to obtain the happy results especially where it is possible to have missionaries. Unfortunately, such is not always the case. The zeal of the priests of the Union will supply this valuable service, with almost the same success and with much less expense. They shall be, therefore, always ready, as far as the necessities of their own parishes will permit, to go to the aid of their brethren, only demanding in return the same service. The Union of priests, as it grows in numbers, will also render more easy their mutual assistance. And not only will the parishioners be more frequently evangelized, but the priests themselves will escape the dangers attending idleness, find in these extraordinary labors food for their faculties, and a stimulant to their zeal, learn from the experience of their confrères in whose labors they participate, and finally place themselves in closer contact with the immense needs of souls.

VIII.

Great Catholic Works.

91. The work of recruiting the clergy by seeking out and cultivating vocations to the priesthood, shall be one of the principal duties for the members of the Union.

They shall guard with vigilance and cherish with very peculiar affection the children in whom they may have discovered the germs of this precious vocation, and if they can, they shall prepare them to enter the seminary, by teaching them the first rudiments of letters and by making them go piously through the ceremonies of the Church.

92. They shall second other works which have for object the general interest of the Church and the salvation of souls:—the *Apostleship of prayer*, which brings Christians to make the interests of the Heart of Jesus their interests and which directs all their prayers and good works to the triumphs of these divine interests—*Association of the propagation of the Faith*, which to the alms of prayer joins material aid—the *Holy Childhood*, which, in procuring the grace of Baptism for infidel children, produces so many happy results among christian children.

IX.

Particular Admonitions to Pastors and Their Assistants.

93. The knowledge and love of the Heart of Jesus will be of great utility to *priests entrusted with the care of souls*. The charity of this divine Heart shall leave them no repose until they have led back all their flock to the fold. They must not wait until the members of their flock come to seek them in the church; but the pastors should seek the stray sheep, and charity, which should be above all rebuffs, will suggest a thousand expedients to make themselves well received. Their kindness to children, their compassion for the sick, their sympathy in trials will open doors which were previously closed to their zeal. They shall consider it a duty to visit each year every house in their parish, and their kindness on such occasions, should effect that their visit will be regarded as a favor. They shall show as much meekness and patience in awaiting the success of divine grace, as constancy and zeal in promoting it.

94. They shall hold themselves on their guard against any influence or even its appearance from persons of the opposite sex, however respectable these might be; and they shall beware of so-called pious souls, who have the pernicious art of bringing discredit upon priests whom they think they are serving, and of sowing discord in parishes.

An article in reference to the Apostolic Union of Secular Priests was published in the October number, 1880, of the *Messenger of the Sacred Heart*. A manual containing the history, rules and decisions referring to the Union was subsequently printed by the *Messenger* from which the above Rule is taken.

THE QUESTION OF CATHEDRATICUM.

To the Editor of the American Ecclesiastical Review.

At a recent gathering of the priests in one of the dioceses of Ontario, the question was discussed whether or not there is really an obligation for the priests of this province to pay to the Bishops the tax known as the Cathedraticum, and if the obligation exists, how far does it extend?

The following is the text of the decree of the first Council of the Province of Toronto held in A. D. 1875:

Decretum XXI.

Per decretum Sacrae Congregationis "de Propaganda Fide," datum Romae die 6 Julii, 1852, et a Sanctissimo Domino Nostro Pio Papa IX. approbatum, permisum est ut pro episcopis sustentandis, praecipue in Dioecesibus recentius erectis, muniisque Episcopalibus obeundis, singuli Parochi seu missionarii vices parochorum gerentes, pro decima parte reddituum onerarentur, donec aliter a Sede Apostolica provideretur. Jam vero, Patres hujusce Concilii, hoc suo decreto, decernunt ut indultum istud apostolicum, in tota hac provincia observari deberet, et ubi nondum fuerit, invalere incipiat.

The receipts or revenues which are declared to be subject to this tax for the support of the Bishops are:

First, All pew rents; *Second*, Offertory collections; *Third*, Baptismal and Marriage offerings; *Fourth*, Pastoral dues which are paid by the congregation for the support of the priest; *Fifth*, Voluntary offerings of the people given to the parish priest at Christmas and Easter.

The indult of Pope Pius IX by which it is claimed that the levy of one-tenth on those sources of revenue is authorized, is as follows:

De Parte Decima.

Archiepiscopus et Episcopi Ecclesiasticae Provinciae Canadensis per R. P. D. Joannem Carolum Prince Episcopum deputatum ad Apostolicam Sedem, exposuerunt redditus ad sustentandos Episcopos, atque ad Episcopalia obeunda munia, praecipue in Dioecesibus recentius erectis esse exiguos et communiter ex fidelium pietate provideri.

Omnibus vero rite perpensis in generali conventu habito die 17 Maii, 1852, referente Emo. ac Revmo. Dno. Cardinali Ludovico Altiero Emi. Patres censuerunt permittendum Archiepiscopo et Episcopis ut pro decima parte reddituum singuli Parochi seu missionarii vices Parochorum fungentes onerari possint, donec aliter a Sede Apostolica provideatur. Hanc vero S. Congregationis sententiam SSmo. Dno. Nro. Pio Papa IX. ab infrascripto ejusdem Secretario relatae Sanctitas sua benigne probari servarique praecepit, contrariis quibuscumque nonobstantibus.

Datum Romae ex aedibus S. Cognis. de Propda. Fide, die 6 Julii, 1852.

J. PH. CARD. FRANZONI, Praef.

On the maxim, recognized in canon law as a principle of interpretation of all positive laws "Verba valent quantum sonant," one of the priests maintained that XXI decree of the Toronto Council as quoted above is of no legislative force.

First.—It will be noted that the provincial decree only states that the Pope's indult is to be observed in future. Now the Pope's indult does not make any regulation which is to be obeyed. It merely gives authority to the Bishops to make such regulation: but have they not failed to do so?

They have only asserted that they have authority to make a law requiring payment of one tenth of the church revenues in each parish. But apparently they have not made the law. It is maintained; therefore, that the XXI decree of the Toronto Council has no effect.

Second.—It will also be remarked that the decree of the Toronto Council professes to quote the Pope's decree, but it quotes it inaccurately.

The Pope's decree states that the Bishops shall have authority to tax the parish priests to the extent of one-tenth of their revenues. But the Toronto Council states that the parish priests are permitted by the Pope to pay one-tenth of their revenues to their Bishops; and it is only this interpretation of the Pope's indult which is declared to be put into force.

I therefore request you to answer the following queries:

First.—Can we assert that the XXI decree of the Toronto Council is not obligatory but is simply permissive, allowing the priests to pay one-tenth of their revenues to the Bishop if they see fit?

Second.—Are the Bishops justified in demanding one-tenth of the voluntary offerings of the people, given to the parish priest at Christmas and Easter, or given at any other time, altogether apart from their obligatory payment of parochial dues?

Third.—From the wording of the indult are we justified in inferring that the right to demand one-tenth of the revenues, as above, was given to the Bishops with reluctance?

Fourth.—It can be shown that the condition of the Ontario dioceses has very much changed since the indult was granted in 1852: the Catholic population of Ontario has about doubled and the Catholic wealth has more than doubled, so that the Episcopal revenues are very large and the payment of one-tenth has become very onerous on pastors who are endeavoring to build churches or pay for those erected within the last few years.

What would be the best course for the pastors to adopt in these circumstances to induce the Holy See to repeal the indult?

What number of pastors would be requisite to join in the course you may suggest?

Fifth.—Can the payment of one-tenth be enforced under penalty of suspension, or any other penalty under the law as it now exists and as quoted above?

The phrase in the indult: "*Praecipue in dioecibus recentius erectis*" seems to imply a limitation of time although very indefinite.

Does it imply that the Holy See will readily repeal the permission if petitioned to that effect by a few priests, or does it imply that the Bishops themselves are obliged to lower the tax as soon as their income becomes more than adequate? I am,

Yours very respectfully,

A CANADIAN PRIEST.

Ans. We fail to see how the decree of the Toronto Council can be interpreted as having no effect. The obvious reason of the Episcopate requesting the Holy See to sanction a method of canonically providing a fixed revenue for the Bishops of the Province was the fact that they had no other regular source of sustenance, and that they intended to make use of this mode of securing it.

As for the obligation of supporting the Bishop by what is commonly called *Cathedraticum* or *honor cathedrae*, it is founded upon an ancient canonical right which requires no definition except as to the manner of its execution. This is regulated by the diocesan synod, whence we have the word *synodaticum*, used by canonists in the same sense as *cathedraticum*.

Besides the regular tax for the maintenance of the episcopal household, which is levied under a title similar to that which the pastor holds for his support by the congregation which he serves, the Bishop may exact the *procuratio canonica*, that is to say, a certain stipend to defray the accidental expenses of his annual visitation. Where the *subsidium charitativum* (originally a voluntary contribution towards defraying all expenses incurred by the Bishop outside of the ordinary maintenance of his household) has been introduced it likewise obligatory.

This obligation exists wherever the poverty of a church, or special exemption, does not render it void.

If, as our reverend correspondent maintains, the synodal decrees do not explicitly state that the obligation which corresponds to this right on the part of the Bishops, exists in the case of every parish priest, it may have been for good reasons. Apart from the fact that the request of an indult from the Holy See regarding the exercise of a right takes the right, and hence the correlative obligation on the part of the clergy necessarily for granted, it may have been the intention of the Bishops not to avail themselves definitely of this privilege of collecting the tenth part in certain cases where the priests labor under special difficulties in supporting their charge; whilst at the same time those who can afford the specified tax would have no claim to its reduction.

Nor can we understand the wording of the Toronto Council, as given by our correspondent, to mean that "the parish priests are permitted by the Pope to pay one-tenth of their revenues to their Bishops." Surely the expression "*permissum est ut parochi pro decima parte reddituum onerarentur*" cannot be tortured into any such meaning, since it is the very opposite,

namely, that "the parish priest *may be obliged* to pay one-tenth part of his revenues to his Bishop."

With this preamble the answers to the above stated queries are simple.

I.—The XXI Decree of the Toronto Council as cited by our correspondent is obligatory except in so far as the Bishops individually or collectively may relinquish their claim to the tenth part of the church revenues as specified by the synodal decree.

II.—The Bishop according to the Pontifical indult may exact the tenth part of the *regular* income of the churches under their jurisdiction which includes the Christmas and Easter collections, since these are apparently a fixed source of income for the clergy. As for donations given privately and accidentally outside of the church they are not included, because they must be considered as personal favors to which the parish priest as such can lay no claim in justice.

III.—There is nothing to indicate that the Holy See granted the indult reluctantly.

IV.—If it can be shown that the condition of the Ontario dioceses has very much changed since the indult was granted, and that "the Catholic wealth has more than doubled, so that episcopal revenues are very large," it may be presumed that the churches have likewise grown in prosperity. But suppose this not to be the case; a pastor is not obliged to pay the cathedraticum unless he is able to do so. An appeal to the Council of Trent (Sess. XXIV, cap. 3, de ref.) would justify him on the ground of poverty; but in any case he must first apply to the Bishop for a reduction or an exemption, and give proof to the Holy See that his revenue is inadequate to meet the required tax sanctioned by the indult.

V.—Rome would unquestionably revoke the indult if it could be demonstrated (not merely asserted by "a few priests") that the episcopate exacts an exorbitant revenue from a poor clergy.

A CASE OF RESTITUTION.

Qu. Some thirty years ago this State was for the most part an open prairie; but cattle and hogs were not allowed to run at large. A bad year came and some of the farmers had no grain to feed. A poor land-holder, under these circumstances, turns out his shoats to live or die. They wander along to another farmer's place, break into his field and begin to destroy his crop. He knowing whose hogs they are and that the owner having no feed for them, has turned them loose to live or die, takes up the shoats, feeds and fattens and sells them as his own.

"Maybe it was wrong and maybe he is suffering for it," says his wife to me after the man's death. "The party to whom the shoats belonged never claimed them, though he certainly knew we had them—And what would he claim them for; sure he had nothing to feed them with and wouldn't till the next fall; and small good that would be doing the poor shoats then."

The person to whom the hogs belonged is gone.

Is the wife of the farmer who appropriated the animals bound to restitution in his behalf?

If so to what extent—the price of the shoats, or the entire amount received from the sale less the care and feed?

Resp. There is here no obligation to make restitution; for such obligation could arise only from one or both of two causes, namely, the unlawful *retention of another's property* (*res aliena detenta*), or *an act by which injury is inflicted* (*actio injuste damnificans*).

Neither of the two causes obtain here, for the owner of the hogs, in turning them at large to live or die, relinquished his formal possession of them. They became what moral theologians call a *res derelicta*, *i. e.*, abandoned objects. And to such applies the principle, "*Fiunt primi occupantis.*" He who finds them may appropriate them since they have ceased to belong to their original owner, who cannot be interpreted as justly wishing to prevent their appropriation by another so long as he explicitly abandoned his own claim. Hence Lehmkuhl and other moral theologians consider it lawful to take possession of animals which bear marks of having been formerly domesticated, but were allowed to go wild, having lost the domestic instinct. "*Animilia mansuefacta tamdiu manent in dominio detinentis quamdiu non evaserunt efferata neque consuetudinem revertendi amiserint. Quod si obtinuerit, fiunt primi occupantis.*" (*Theol. moral.* Vol. i. n. 909.)

Moreover, the original owner, as is stated in the case, was aware of the fact that his neighbor profited by the condition which caused him to abandon the hogs, and he made, it seems, neither remonstrance nor claim to regain them later, which proves that he fully relinquished his possession for good.

It may be said that the new owner *took advantage of the necessity* of his neighbor and was thus guilty of a species of extortion. But we would answer that to take advantage of another's necessity is not always equivalent to an injustice. It would be more accurate to say that the original owner, by reason of his own necessity, *gave an advantage* to his neighbor which the latter was not bound to forego, because his act of sheltering and feeding the hogs did not injure the other, nor was it intended to do so. On the contrary, the

abandoned property became a source of injury to himself for which he could claim compensation, and as this was not likely to be given, he might, if the damage was considerable, have rendered the trespassing animals innoxious by killing them. (Cf. Lehm. l. c. n. 912.)

It would be a different case if the farmer who took possession of the hogs had brought about the want of feed and thus forced his neighbor to abandon the shoats. In that supposition the duty of restitution would arise from the second cause, namely, "*actio injuste damnificans*." But there is no reason to assume this. The original owner might have offered the hogs to his neighbor for sale; but the latter was not bound to buy and perhaps the conditions of place did not allow of such a transaction or make it worth while.

As the ownership of the animals presents a clear title of *prima occupatio rei derelictae*, the right of selling them at a profit is equally lawful,—especially as the care and feeding together with any damage done by the first inroad entitle the new possessor to some return.

Our decision, which is given on purely moral grounds, precludes from any positive civil legislation which might exist to settle doubtful claims regarding the ownership of live stock, in districts where territorial limits are barely defined. The mutual recognition of such laws by the several parties in dispute would modify the answer as to the relative obligation in *foro externo* even though there be no duty of making restitution in *foro interno* or conscience.

A QUESTION OF LITURGICAL OBSERVANCE.

Qu. A priest has an out-mission where he gives Benediction of the Most Blessed Sacrament on Sundays. Now as he does not like to carry the sacred Host on the train amid much distraction, he adopts the following expedient: He finishes the Mass, but does not take the ablution. After Mass he gives Benediction, then consumes the sacred Particle of the lunette and drinks the ablutions. Can it be tolerated?

Resp. Surely not. The consumption of the Most Blessed Sacrament by the celebrant outside of Mass is lawful only in cases of actual necessity, among which is generally included that of a priest receiving the viaticum on the same day on which he has said Mass having had no premonition of approaching death.

In the present case the communion received at the Mass which is ended, and the consumption of the large Host after Benediction are

distinct and separated acts ; nor does the fact of the celebrant having remained fasting to the end alter this condition. The liturgical law is against it and the dictum "communitur nemini, ne sacerdoti quidem extra celebrationem Missae licet sibi ipsi S. Communionem sumere" finds in an appropriate sense its application here.

If the inconvenience of the journey and the danger of irreverence to the Most Blessed Sacrament be urged it must be remembered that the system of allowing individual discretion to alter the liturgical laws of the Church is wrought with far greater danger of irreverence. The fulfillment of our sacred ministry presents a thousand inconveniences which we can only deprive of their sting of being offensive to God and injurious to souls by rectifying our intention and doing the best we can to compensate for the want of external honor by interior reverence.

The laws of God and of His Church, even in minor details, require our adaptation where they have not been modified by the authority which gives them force. Here a dispensation from observing the rubric which provides for conveying the Most Blessed Sacrament to the Tabernacle as its proper place of reposition, and the general law which prohibits the reception of Holy Communion twice on the same day, except in special cases, cannot be presumed.

ANALECTA.

DISSOLUTIO MATRIMONII CONVERSORUM IN FAVOREM FIDEL.

A.—*Quaestiones.*

I. Quaeritur utrum dispensatio a vinculo matrimonii, quae dari solet ab Ecclesia, positis ponendis, post baptismum unius partis, potest applicari in casu in quo post baptismum unius, duae partes non cessarunt habere connexionem, et consummarunt matrimonium sicut ante baptismum?

II. Matrimonium valide contractum ante baptismum inter duos infideles potestne dissolvi, quando, post baptismum unius, pars infidelis promittit quidem se non inquietare mulierem baptizatam in professione Christianitatis, sed ille recusat dimittere alias uxores illegitimas, vel non vult promittere se servaturum leges Evangelii circa monogamiam?

III. In casu praecedenti, si matrimonium dissolvi potest, mulier baptizata teneturne recurrere ad dispensationem pro dissolutione matrimonii?

IV. Mulier baptizata potestne recurrere ad dispensationem, quando praenoscit quod, facta dissolutione matrimonii, educatio prolis susceptae penitus erit in potestate viri ejus infidelis?

V. Si dispensatio dari non potest, mulier legitima quae fit christiana, post conversionem potestne cohabitare cum marito infideli qui simul in eadem domo retinet uxores alias illegitimas?

VI. Puella christiana, obtenta dispensatione disparitatis cultus, potestne legitime contrahere matrimonium cum infideli qui non promittit se a polygamia abstinere in futurum

VII. Bertha, adhuc infidelis, contrahit Matrimonium cum infideli statim ac pervenit ad annos pubertatis; et post duos annos relinquit virum suum, nulla suscepta prole, et ambo currunt ad alias nuptias, imo vir accipit plurimas uxores et fit polygamus. Sed nunc mulier aetate provecta, audito missionario, vult baptizari: potestne illa mulier dispensari a vinculo matrimonii contracti cum primo marito, non postulato consensu ejus, et sic remanere cum secundo marito ex quo illa suscepit prolem?

VIII. Apud quosdam infideles detestabilis viget consuetudo juxta quam vir, post commissum adulterium cum uxero alterius, administrat remedium uxori adulterae, cujus effectus erit inferre mortem super legitimum maritum, eo ipso quod postea habebit connexionem cum uxore sua. Unde postulatur utrum vir legitimus, qui nolit cohabitare cum uxero sua post adulterium commissum, si convertitur ad fidem poterit dispensari a vinculo matrimonii sui contracti in infidelitate, et ducere alteram uxorem, etiamsi infidelis uxor adultera vellet et ipsa baptizari?

B.—*Responsum.*

EE. et RR. PP. ad singula postulata responderunt (11. Juli 1886, ad Vicarium Apostol. Natal.), juxta sequentem modum, hisce tamen prænотatis :

1. Supra scripta postulata intelligi de privilegio a Christo Domino in favorem fidei concessio et per Apostolum Paulum I ad Cor. VIII, 12 seq. promulgato.

2. Hoc privilegium divinum in eo consistere, quod, stante matrimonio legitime in infidelitate contracto et consummato, si conjugum alter Christianam fidem amplectitur, renuente altero in sua infidelitate obdurato cohabitare cum converso, aut cohabitare quidem volente sed non sine contumelia Creatoris, hoc est non sine periculo subversionis conjugis fidelis, vel non sine execratione sanctissimi nominis Christi et christianae religionis despicientia, tunc integrum sit converso transire ad alia vota postquam infidelis interpellatus aut absolute recusaverit cum eo cohabitare, aut animum sibi esse ostenderit cum illo quidem cohabitare sed non sine Creatoris contumelia.

3. Juxta item divinum privilegium, conjugem conversum ad fidem, in ipso conversionis pacto non intelligi solum a vinculo matrimonii cum infideli adhuc supersite contracti, sed tunc, si conjux infidelis renuat, acquirere jus transeundi ad alias nuptias cum tamen conjuge fideli. Ceterum tunc solum conjugii vinculum dissolvi, quando conjux conversus transit cum effectu ad alias nuptias.

Hinc :

Ad I. Si quando evenierit ut stante duorum infidelium matrimonio, alter conjugum ad fidem conversus baptismum susceperit atque cum infideli conjuge pacifice et sine contumelia Creatoris cohabitaverit, si postmodum infidelis, quin tamen pars fidelis rationabile motivum dederit discedendi, nedum converti recusaverit, sed insuper fracta fide de pacifica cohabitatione aut odio religionis discesserit, aut sine contumelia Creatoris cohabitare noluerit, vel fidelem ad peccatum mortale aut ad infidelitatem trahere tentaverit, integrum erit conjugi fideli ad alia vota transire.

Ad II. Si agatur de uxore pagana alicujus pagani concubinarium quae convertitur, tunc, facta interpellatione, si renuat converti aut cohabitare absque injuria Creatoris ac proinde desinere a concubinato, qui sine injuria Creatoris certe haberi nequit, poterit uti privilegio in favorem fidei concessio.

Ad III. Quando conjux infidelis rite interpellatus, aut absolute recusaverit cum conjuge ad fidem converso cohabitare aut animum sibi esse ostenderit cum illo quidem cohabitandi, sed non sine Creatoris contumelia, vel absque eo quod se a concubinato abstinere perpetuo velit, tunc conjux conversus, prae habito superioris ecclesiastici judicio, separari debet ab Infideli, et poterit, si velit, uti privilegio seu divina dispensatione in favorem fidei concessa, et sic ad alia vota transire, cum persona fideli.

Ad IV. Si conjugi converso impossibile prorsus sit filios e potestate alterius conjugis in infidelitate obdurati subducere, nec fas sit, praemissa juridica et formali interpellatione, cum eo cohabitare, vel quia ille non vult vel non sine contumelia Creatoris vult cohabitare, prae habito judicio superioris ecclesiastici, integrum erit ad alia vota transire, firma tamen manente ob-

ligatione, qua semper tenetur, curandi, si quo modo poterit, catholicam filiorum educationem.

Ad V. Provisum in praecedentibus.

Ad VI. Negative; et in similibus casibus Missionarii, qui ex concessione Apostolica pollent facultate dispensandi super disparitate cultus, caveant ne dispensationem concedant, nisi remoto polygamiae periculo.

Ad VII. Quum agitur, uti supponitur, de matrimonio legitimo in infidelitate contracto, mulier separetur a secundo viro omnino et cum effectu; et si ob gravissimas causas et realem impotentiam separari nequeat quoad habitationem, separetur saltem quoad totum in consuetudinem, nullum amplius habens cum eodem viro tractum, aut carnale commercium. Deinde de more instruatur, ei praecipue notificando, quod suscepto baptismo non dispensetur ab obligatione quam habet redeundi ad primum maritum; et quatenus post debitam instructionem constet eam moveri ad accipiendum baptismum ex vero religionis motivo, admittatur statim ad baptismum, eoque collato, interpelletur omnino primus vir, et interrogetur utrum converti velit aut sine contumelia Creatoris cum ea vitam traducturus sit, et de omnibus resultantibus R. P. D. Vicarius Apostolicus Sacram Congregationem certiore faciat. Quod si vero summarie saltem, et extrajudicialiter constet conjugem in infidelitate relictum adeo esse absentem ut moneri legitime non possit, aut monitum intra tempus in monitione praefixum, suam voluntatem non significavisse vel, si adiri quidem possit conjux infidelis, sed de comparte jam facta Christiana interpellari nequeat sine evidenti gravis damni ei vel christianis inferendi periculo, quin hujusmodi damna cum necessaria circumspectione et cautela removeri possint, haec omnia Apostolicae Sedi renuntiabit Vicarius Apostolicus, expressis nominibus et ex expositis gravissimis causis pro obtinenda dispensatione super impedimento dirimenti disparitatis cultus, si praetensus secundus vir adhuc in infidelitate persistat, et narratis omnibus rerum personarum et facti adjunctis, ut in re tam gravis momenti procedi tuto possit.

Ad VIII. Matrimonium etiam in infidelitate contractum natura sua est indissolubile, et tunc solum quoad vinculum dissolvi potest virtute privilegii in favorem fidei a Christo Domino concessi et per Apostolum Paulum promulgati, quando conjugum alter Christianam fidem amplectitur et alter nedom a fide amplectenda omnino renuit, sed nec vult pacifice cum conjugeverso cohabitare absque injuria Creatoris, ideoque non esse locum dissolutioni quoad vinculum matrimonii legitime contracti in infidelitate, quando ambo conjuges baptismum susceperunt vel suscipere intendunt.

4. Decr. d. d. 7. Nov. 1888.

ABSOLUTIO A CASIBUS ET CENSURIS RESERVATIS S. SEDI APOSTOLICAE.

A.—*Quaestio.*

Eminentissime Domine.

Post decretum S. Cong. R. et U. Inquisitionis absolutionem a casibus Rom. Pontifici spectans, datum sub die 23. Junii 1886, sequentia dubia occurrunt mihi missionario, quorum nequidem in recentioribus auctoribus solutionem reperire mihi possibile est; quapropter hanc ab Eminentia Vestra sollicite imploro.

I. Decreti responsio ad Im quae sic se habet : " Attenta praxi S. Poenitentiariae, praesertim ab edita Constitutione Apostolica s. m. Pii IX. quae incipit *Apostolicae Sedis*, negative," non videtur respicere casus specialiter reservatos Summo Pontifici sine censura ; siquidem de his non agitur in Constitutione *Apostolicae Sedis*. Numquid ergo integra manet vetus doctrina theologorum dicentium de his absolvere posse episcopos vel eorum delegatos, vel, ut vult Castropalao, simplicem sacerdotem, quando poenitens Romam nequit petere, quin scribere necesse sit ?

II. Quando indultum quinquennale Episcopi habent a S. Congregatione de Propaganda Fide, complectens 14 numeros et n° 10° concedens facultatem absolvendi ab omnibus casibus etiam specialiter reservatis R. P., excepto casu absolventis complicem, numquid illam possunt delegare in Gallia et in Europa pro casu saltem particulari ? ita ut non necessarium sit ut poenitens adeat episcopum ipsum, quamvis in n° 12° indulti sit haec clausula : " Communicandi has facultates in totum vel in partem prout opus esse secundum ejus conscientiam judicaverit, sacerdotibus idoneis in conversione animarum laborantibus in locis tantum ubi prohibetur exercitium catholicae religionis ? "

III. Posito quod negative respondeatur, quid si poenitenti impossibile sit adire episcopum tale indultum habentem ?

IV. Quando sedes episcopalis vacat, numquid vicarius capitularis potest communicare facultates quinquennales episcopo amoto vel defuncto concessas per indultum S. Poenitentiariae vel Congregationis de Propaganda Fide ?

V. Certe hodie integra viget facultas a Tridentino concessa episcopis absolvendi a simpliciter reservatis occultis, sed quaeritur utrum tale decretum attingat casus simpliciter reservatos eodem modo ac specialiter re servatos Summo Pontifici ?

VI. Quando missionario occurrit poenitens censuris innodatus et transiens obiter, ita ut missionarius non possit iterum poenitentem videre, numquid sufficit, posito casu urgentiori absolutionis, exigere a poenitente promissionem scribendi, tacito si vult nomine, ad S. Poenitentiarium intra mensem, et standi illius mandatis, quin confessarius ipse scribat ?

VII. Utrum, tuta conscientia, docetur et in praxim deducitur, ut quidam volunt, propter hodiernum periculum ne aperiantur epistolae a potestate civili, non requiri ut epistola ad Summum Pontificem dirigatur in casibus urgentioribus vel quando adiri nequit Papa ?

VIII. Posito quod non requiratur epistola ad Summum Pontificem, numquid requiratur epistola directa ad episcopum, stante hoc generali periculo, praesertim quando agitur de absolutione complicis, quae etiam perfidiose detecta et revelata scandalum generare potest ?

Horum dubiorum solutionem ab Eminentia Vestra fiducialiter expectans et Ejus sacram purpuram exosculans,

Illius, humillimum et addictissimum servum me fateor.

B.—*Responsum.*

Sacra Poenitentiaria, mature consideratis expositis, ad proposita dubia respondet :

Ad Im. *Negative.*

Ad IIm, IIIm, et IVm. *Orator consulat Episcopum, et, quatenus opus sit, idem Episcopus recurrat ad Sacram Supremam Congregationem universalis Inquisitionis.*

Ad Vm. *Affirmative, nisi casus sint occulti.*

Ad VIIm. *Affirmative.*

Ad VIIIm. *Negative, cum in precibus nomina et cognomina sint suppressenda.*

Ad VIIIIm. *Provisum in VII°.*

DECRETA CIRCA DISPENSAT. IN ARTICULO MORTIS.

a) — *Ad Archiepiscopum Compostellanum..*

Illme et Rme Domine,

Litteris datis non multis ab hinc diebus quaerebat Amplitudo Tua, utrum vi decretorum diei 20. Februarii 1888 et 1. Martii 1889 valeant Ordinarii per se vel per parochos dispensare super impedimentis publicis juris ecclesiastici, exceptis presbyteratu et affinitate in linea recta, omnes in articulo mortis constitutos, licet matrimonium civile, quod vocant, non celebraverint nec vivant in concubinato.

Res delata est ad Emos DD. Cardinales una mecum Inquisitores generales, qui in Congregatione habita feria IV. die 17 currentis mensis respondendum mandarunt: *Negative.*

Quod dum significo, fausta quaeque Ampl. Tuae precor a Domino.

Datum Romae die 22. Septembris 1890.

Addictissimus in Domino.

R. Car. *Monaco.*

Dno. Achiep. Compostellano.

b) — *Ad Episcopum Vicensem (= Vich.)*

Beatissime Pater,

Episcopus Viceusis ad pedes Sanctitatis Vestrae provolutus sequens reverenter exponit dubium. Ex litteris istius S. R. et U. Inquisitionis diei 20. Februarii 1888, "Sanctitas Tua benigne annuit pro gratia, qua locorum Ordinarii dispensare valeant aegrotos in gravissimo mortis periculo constitutos super impedimentis quantumvis publicis matrimonium jure ecclesiastico dirimentibus, excepto sacro presbyteratus Ordine et affinitate lineae rectae ex copula licita proveniente." Jamvero super intelligentia verborum "aegrotos in gravissimo mortis periculo constitutos," non leve exortum est inter quosdam dissidium. Sunt enim qui asserant locum dispensationi tantum esse, quum impedimentum afficiat directe aegrotum, non vero quum aegrotus sit solutus, et impedimentum tantum directe afficiat bene valentem. Dum alii e contra facultatem dispensandi Ordinariis concedi putant, quamvis aegrotans non habeat in se impedimentum, sed hoc directe tantum existat in bene valente. Unde quum civiliter sint conjuncti, aut alias in concubinato vivant, ex gr., puella soluta et Diaconus, illaque aegrotante, hic valens sit, possetne Ordinarius cum his dispensare? Vel si monialis aegrotans in concubinato viveret cum Diacono bene valente, essetne locus

dispensationi, quum Diaconus non sit in gravissimo mortis periculo constitutus?

Feria IV, die 1. Julii 1891.

In Congne Genli S. Rom. et U. Inquis. proposita suprascripta instantia, praehabitoque Rvmorum DD. Consultorum voto, Emi ac Rmi Dni Cardinales in rebus fidei et morum Generales Inquis. respondendum mandarunt : *Ordinarios locorum, vi Decreti diei 20. Februarii 1888, in utroque casu allato dispensare posse, et in utroque pariter S. Congregnem S. Officii de impertita dispensatione certiore reddere, ac ea interim curare debere, quae in eodem decreto praescribuntur.* Sequenti vero die SSmus D. N. Leo div. prov. Pp. XIII. in audientia R. P. D. Adssessori S. O. impertita, relatum sibi Emorum Patrum resolutionem benigne adprobare dignatus est.

J. Mancini, S. R. et U. I. Not.

THE "ORDOS" OF QUEBEC, MONTREAL AND OTTAWA.

Dubium.

Emus et Rmus Dom. Alexander Taschereau, Archiepiscopus Quebecensis una cum Rmis Antistitibus Marianopolitano et Ottaviensi ab Apostolica sede humillime postulans :

1mo. Ut juxta calendarium pro tribus suis ecclesiasticis Provinciis nuper approbatum ac juxta recentiores Rubricas, liceat sibi reformare calendaria particularia ecclesiarum et publicorum oratoriorum intra fines suarum Archidioecesium respective existentium ; 2d. Ut festis propriis ecclesiarum atque Oratoriorum publicorum, non excepto festo Titulari, eadem dies assignari valeant, quibus inscriptae sunt in respectivo Calendario Dioecetano, servato jure ad integram octavae celebrationem.

Sacra porro Rituum Congregatio ad relationem infrascripti Secretarii, exquisitoque voto alterius ex Apostolicorum Ceremoniarum Magistris, ita propositis postulatis rescribendum censuit, videlicet :

Ad. I. *Affirmative.*

Ad. II. *Non Expedire.*

Atque ita rescripsit die 2 Maii, 1892.

† CAJ. CARD. ALOISI-MASELLA, *Praefectus.*
VINCENTIUS NUSSI, *Secretarius.*

CONGREGATION OF THE INDEX.

Feria V, die 14 Julii, 1892.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a Sanctissimo Domino Nostro Leone Papa XIII Sanctaeque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana

Repubblica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 14 Julii, 1892, damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur Opera :

Anelli Abb. Luigi.—I Riformatori nel Secolo XVI—volumi 2. Milano, 1891.

Mantegazza Paolo.—Igiene dell'Amore—Terza impressione dell'edizione del 1899.—Milano, 1891.

Fisiologia dell' odio —Milano, 1889.

Epicuro—Saggio di una fisiologia del bello.—Milano, 1891.

Epicuro II—Dizionario delle cose belle—Milano 1892.

L'arte di prender moglie—Milano 1892.

Graf Arturo—Il Diavolo.—Milano, Fratelli Treves Editori.

Uzard Prof. Leopoldo.—Storia del Diavolo, illustrata splendidamente da 50 disegni.—E. Perino Editore, Roma 1892.

Libro di Divozioni per le diverse ore della giornata e le principali feste del l'anno, aggiuntovi il matutino, i vesperi, i notturni, ed i salmi penitenziali.—Piccola Biblioteca di libri devoti, edita dalla rivista Cuore e Critica.—Savona.

Il mese di Maggio (Strenna per nozze)—(A. Ghisleri. compilatore).—Bergamo. Fr. Cattaneo succ. Gaffuri e Gatti.

Ansault M. l'Abbé.—Le culte de la Croix avant Jésus-Christ. 1. La Croix avant Jésus-Christ (extrait du Correspondant).—Paris, 1889.

Le culte de la Croix avant Jésus-Christ. Réponse à M. De Harlez professeur à l' Université de Louvain (extrait de la Science catholique).—Emile Colin, Imprimerie de Lagny, 1890.

Mémoire sur le culte de la Croix avant Jésus-Christ.—Paris, 1891.—(Auctor laudabiliter se subiecit et opuscula reprobavit.)

Renan Ernest.—Souvenirs d'enfance et de jeunesse.—Paris, 1883.

Feuilles détachées faisant suite aux Souvenirs d'enfance et de jeunesse.—Paris, 1892.

De Réglà Paul.—Jésus de Nazareth au point de vue Historique, Scientifique et Social.—Paris, 1891.

Itaque nemo cuiuscumque gradus et conditionis praedicta Opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sed locorum Ordinariis, aut haereticae pravitatis Inquisitoribus ea tradere teneantur, sub poenis in Indice librorum vetitorum indictis.

Quibus Sanctissimo Domino nostro Leoni Papae XIII per me infrascriptum S. I. C. a Secretis relatis, Sanctitas sua Decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae die 14 Iulii, 1892.

CAMILLUS Card. MAZZELLA Praef. FR. HYACINTHUS FRATI. O. P. a Secretis. Loco ✠ Sigilli.

Die 5 Augusti, 1892, ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

Vincentius Benaglia, Mag. Cours.

DE CONGREGATIONE BONÆ MORTIS.

Dubia.

Congregatio Primaria quæ *Bonæ Mortis* nuncupatur sub invocatione D. N. Jesu Christi in Cruce morientis ac Beatissimæ Virginis Mariæ ejus Genitricis perdolentis finem habet, ut fideles ad mortem quam felicissime obeundam rite disponantur per jugem passionis Christi memoriam ejusque publice privatimque recolendæ studium, et in primis per vitam recte christianæque institutam.

Hujus vero Primariæ Congregationis statuta generalia definiunt quædam pia exercitia in communi peracta, ita ut sodales conveniant in Ecclesiam Congregationis, vel singulis sextis feriis aut diebus Dominicis, vel saltem semel aut bis in mense, et in his piis cœtibus conciones habeantur et preces una simul a Sodalibus fundantur.

Quum autem Congregationum *Bonæ Mortis* quæ per diversas Orbis partes eriguntur statuta peculiaribus originalibus statutis, supra recensitis, sint conformanda, quantum tempora et locorum adjuncta suadebunt, ideo quæritur :

I. Utrum Primariæ aggregari possit Congregatio *Bonæ Mortis* quæ sub invocatione tantum Sancti Josephi erigeretur, omisso omnino titulo D. N. Jesu Christi in cruce morientis et B. V. M. perdolentis, et cujus statuta nullam habent mentionem de piis conventibus atque exercitationibus supra dictis pro certis diebus, et tantummodo præscribunt, ut fundantur preces pro unoquoque socio cum in agoniam devenit, ut mortuos sodales ad sepulturam comitentur et eleemosynæ colligantur ad Missas pro sociis defunctis celebrandas : talis enim Congregatio non videretur esse ejusdem nominis et instituti ?

II. An Episcopi qui gaudent indulto eis concedente erigendi in sua Diœcesi Confraternitates cum Indulgentiis quibus gaudent Archiconfraternitates ejusdem nominis et instituti in alma Urbe existentes, erigere valeant pias Sodalitates, uti supra expositum est, cum Indulgentiis concessis Primariæ Congregationi *Bonæ Mortis* ?

Et quatenus negative :

III. Num petenda sit sanatio prædictarum piarum Unionum *Bonæ Mortis* in Diœcesi Albiensi erecturarum, assumptis tamen titulo Unionis primariæ et statutis eidem conformibus prouti suadebunt adjuncta locorum in quibus jam erectæ sunt ; an potius denuo erigendæ ?

S. Congregatio indulgentiis sacrisque Reliquiis præposita, audito unius ex Consultoribus voto, præfatis dubiis respondit :

Ad I : *Negative.*

Ad II : *Negative.*

Ad III : Negative quoad primam partem : affirmative quoad secundam ; servato tamen Decreto nuper edito ab hac S. Congregatione sub die 17 Septembris, 1897. Datum Romæ ex Secretaria S. C. I. die 17 Julii, 1891.

L. ✠ S.

J., Card. D'ANNIBALE, *Praefectus.*
ALEX., Archiep. NICOL., *Secretarius.*

BOOK REVIEW.

SERMONS ON THE BLESSED VIRGIN MARY. By
the Very Rev. D. I. McDermott, Rector of St. Mary's
Church, Philadelphia, Pa.—Wm. J. Carey, Philadelphia,
1892.

A book of sermons is not unfrequently a disappointment to the purchaser; for, however effective the spoken word may be as it comes from the preacher's lips, it inevitably weakens when committed to the printed page. There are exceptions to this rule as to all others, and among them we would single out the collection of discourses here presented. No doubt, those who have heard them, as delivered with the characteristic energy of their author, will miss some of the original strength; but still there is preserved here the clear precision of dogmatic statement, solid lines of well-sustained argument, the aptness and originality of illustration, and at least some of that vigor of style which acts so powerfully upon the hearer.

Father Faber somewhere makes a strong protest against mere sentiment in discoursing on our Blessed Lady. The Divine Maternity involves such a practically limitless fund of reality, that the logical mind, moved by genuine love, will scorn the empty phrase when speaking of Mary's position in the plan of redemption. It is with such mind that Father McDermott writes on our Blessed Lady. He does not aim at the merely emotional. Devotion, to be lasting, must rest on doctrine, as the heart must follow the head. In the light, therefore, of revelation, he explains the prerogatives of the Mother of Christ as they are, or rather as the human mind will grasp them. At the same time he does not fail to show, often in fervent, yet always subdued eloquence, how they entail reverence, love, gratitude, obedience and imitation on the part of her clients. In right carefully wrought discourses he treats of the Sorrows of Mary, of her Testimony as Queen of Prophets, of her Spiritual Motherhood as illustrated by the miracle at Cana, of the reasonableness of her Immaculate Conception, and the futility of the Protestant objections against this first of her privileges, of the history and nature of her Rosary, of the truths involved in her Holy Name.

The sermons of Father McDermott are likely to effect much good inasmuch as they cannot fail to arouse the reader to a genuine enthusiasm founded on the admiration and the love which they elicit for the Mother of our Divine Saviour.

F. P. S.

DIRECT LEGISLATION BY THE PEOPLE. By Nathan Cree.—Chicago: A. C. McClurg & Co., 1892.

This modest volume of 172 pages and six Appendices proposes the solution or the manifest difficulty which prevents a government democratic in form from being actually the expression of the popular will. Strangely enough our great Republic is invited to learn the wholesome lesson of reform from the smallest of her sister-republics in Europe.

Mr. Cree in a few short and concisely written chapters points out that the Government of the United States is, virtually, government by parties, and that parties fail in many respects to express adequately the will of the people.

In his Introduction, after quoting Sir Henry Maine's reference to Switzerland in his "Popular Government," the author remarks "that, if the people of the United States are to develop still further in public spirit and intelligence, they will content themselves with nothing less than a general power to propose and enact laws directly, and a power to reject directly those enacted by legislative bodies for them."

This power of the popular will making itself felt directly, Mr. Cree thinks can be attained by adopting the *Initiative* and *Referendum*, now in force in Switzerland, and in Chapter xv, he submits a form of amendment to the constitution of the United States embodying the Swiss principle. How even this would overcome mere party government it is difficult to see for, as soon as any law, passed by Congress, or a State Legislature, would have been submitted to the people by way of *Referendum*, the professional politicians of both parties would, no doubt, be able to excite party feeling one way or another, just as they do, now, at every election, and the particular law would be decided in the same manner in which A, B, or C is elected to-day, the result being that there would be so many more elections with all their attendant evils.

Even in the case of the *initiative*, or to be more precise, the imperative petition, it cannot be doubted that the professional politicians would be able to make themselves felt by suggesting to the electorate, through the press, subjects upon which to express their opinions. Mr. Cree well says that "the spirit of party is little but evil, and is full of danger. It poisons the public mind and prevents all impartial and high-toned action on most public affairs. Every man wishing for a public career, must swear fealty to it. The very highest question of state, the reform of the fundamental law, is generally treated in the spirit of party and turned into a party issue." And then he goes on to express the hope that "a method of political action permitting the electors to divide and act respecting all measures according to the views held of them touching their merits as specific proposals would dispense with the necessity of acting so often through the machinery of party." In a small country like Switzerland, where the physical conditions are pretty much the same throughout, and, in consequence, the material desires and necessities of its inhabitants are nearly alike, it may be possible to view public questions from this purely rational standpoint; but, in a country such as the United States, immense in extent and differing greatly

as to its physical conditions, with an enormous and heterogeneous population, it seems impossible that legislation can be regarded except as it affects this or that section. And such a state of things is and must be, the fruitful source of party government, wherever the democratic form prevails.

Mr. Cree's subject covers much ground which he has managed to compress into a narrow limit without being obscure or fragmentary. It would take a larger volume than he has written to criticise in detail his statements and we merely call attention to the book as likely to offer subject matter of thought to those who are intelligently interested in the questions involved in popular government.

W. R. C.

THE RITE OF A BISHOP'S CONSECRATION, explained by the Bishop of Burlington, on the occasion of the consecration of his coadjutor, the Rt. Rev. J. S. Michaud, June 29, 1892.—Burlington, Vt. Free Press Association.

This little pamphlet is not only a graceful tribute of a venerable and learned prelate to the younger brother who is to share the burden and the blessings of his episcopal charge, but it is also an instructive exposition of the origin, nature and effects of the episcopal consecration, together with a succinct explanation of the insignia which distinguish the office of Bishop. It is a healthy sign of the desire there seems to exist among Catholics to enter more closely into the meaning of the sacred rites, that we should have had three publications of the same kind within a comparatively short period. One by Bishop Zardetti of St. Cloud; another, published as the first volume of the Liturgical Manuals' Series, and the present sketch which comes from a writer whose work in this field has long ago edified and instructed many.

FASTI MARIANI SIVE CALENDARIUM FESTORUM SANCTAE MARIAE VIRGINIS DEIPARAE. Memoiriis historicis illustratum. Auctore F. G. Holweck, sacerdote Archidieoecesis S. Ludovici Americanae. Cum Approbatione Revmi Archiep. Friburg.—Friburgi Brigsaviae, Sumptibus Herder. MDCCCXCII. St. Louis, Mo. B. Herder.

A curious book full of research and marks of erudition which we would readily attribute to some learned monk of a past age if the title page did not assure us that the writer or compiler is an American priest. We remember, indeed, having seen parts of this work published under the caption *Fasti Mariani* by a worthy contemporary, but there seems to be here so much more and an addition of the critical element which must arrest

the attention of the scholar apart from the lover of our Blessed Lady, every feature of whose life, as reflected in the history of the Church, must have an attraction for the educated Catholic.

The work which our author has done is thoroughly original. He has gathered into an annual all the feasts of the Blessed Virgin kept in the various churches of the East and West, not excluding the schismatical and heretical sects which have at any time paid special honor to the Mother of our Lord. The object, peculiar rite, and succinct history of each feast are stated, without any attempt at ascetical exposition. It stands to reason that amid so much matter which had to be gathered from ancient and foreign sources there should be some things which might give rise to difficulties if their liturgical authority were questioned; nor does the author claim to present a selection wholly free from defects which a captious critic might take exception to, but we believe the work would have lost much of the pleasant interest, which the quaint traditions and local coloring give it, were the rule of liturgical authenticity or historic fact applied exclusively. Indeed it may be justly said that such a criterion would, next to being undesirable, be probably also impossible or at least impracticable since facts not vouched for do not cease to be facts unless in the eyes of a judicial court, and Fr. H. pretends only to offer what is worthy of credit.

A BRIEF TEXT-BOOK OF LOGIC AND MENTAL PHILOSOPHY. By Rev. Charles Coppens, S. J.—New York: The Cath. Publication Society Co., 1892.

The physical sciences have gained considerably in our day from having been made accessible to the young by easy methods in popular text-books. The same can hardly be said of mental philosophy which, amidst the universal interest called forth by the revival of the scholastic method and its adaptation to modern science, has still left the young student at the old disadvantage of a difficult and unattractive beginning. The Latin text-books placed in the hands of the youth who commences the study of philosophy are a strain upon his mental faculties which it takes a long time before he becomes accustomed to. For weeks and months the science by which he is to learn how to think engages his memory only and presents to him the vaguest outline of the field he is to master.

Formerly English text-books were supposed to be impracticable because the study in Latin greatly facilitates the right use of abstract terms which must be expressed by circumlocution in the vernacular. This difficulty, it was foreseen, would grow less in course of time, as the English language was being endowed more and more by its Latin parent weakening the exclusive hold of the Saxon. The Stonhurst Manuals gave decided proof that it was possible to make the study of logic as well as metaphysics popular and accessible to those who did not read the language of St. Thomas and the schools. Nevertheless the Stonhurst Manuals were not text-books

for the student. They helped him to an easier mastery of the practical value of the study in philosophy, but they were not digested for the study in school.

Father Coppens has gone further. He has ventured to give us a school-text which gathers into a small compass the concise definitions, principles and rules found in standard class-books such as *Liberatore*, *Zigliara*, *Van der Aa*, and others of equal authority.

The modest volume consists of two parts. The first, covering nearly a hundred pages, embraces dialectics and critical logic. The second, somewhat over a hundred and seventy-eight, deals with mental philosophy, including ontology, cosmology, psychology and natural theology.

This, we fancy, will be delightful news to our young college and seminary students, especially those who have already had some taste of the "*saxa scalebroza*," on which the speculative handmaid of theology is enthroned.

As to the manner in which Fr. Coppens has done the work we cannot praise it sufficiently. The difficulties of condensing, of being clear, of separating principles from opinions and of preserving an intelligent connection of the arguments which go to make the structure of mental philosophy complete must appeal to anyone who has made a course of philosophy according to the usual methods. Fr. Coppens has brought exceptional preparation to the task imposed by this work in his previous works which lead in a manner up to it by the process adopted through a time-honored and efficient system of study in the college curriculum. The student of rhetoric will readily follow in the traces marked out by familiar lines in the treatise on logic both dialectic and critical. This we consider the most difficult portion of the work when we compare it with such works as *Whately's* which propose to cover the same ground and for a similar purpose.

In the chapters on mental philosophy one might select points which in the critic's eyes lay particular stress on views permitting differences of position. Yet such differences are for the most part only slight and to emphasize them would do discredit to anyone who should do so. An instance in point is the view which Fr. Coppens takes of the Darwinian theory, which latter may be defended on Catholic ground, although for our own part we should rather warn the student against its advocacy as the author emphatically does. Most teachers will have made the experience that the young disciple, when told that an apparently dangerous theory is capable of being defended with certain discrimination, is apt to forget the distinction, and remember only that the theory itself could be maintained. There is a certain chivalry which makes the inexperienced take up the wrong side of a subject, because it has a right side as well, and the innate tendency of championing what is novel has a peculiar charm for the novice in the intellectual field. Father Coppens' book will be a safe, a very safe guide and a very easy one, considering the subject matter for young students of philosophy. Their Latin text books will be the better understood and appreciated for this help, of which we urge everyone who may begin the study of philosophy to avail

himself at once. Indeed we have not the slightest misgiving that the small manual will prove a most valuable aid both to those who pursue the two years course, and much more to others who can devote only one year to it, or who, having failed in the thorough mastery of a system of philosophy heretofore, are anxious to supply the loss at the least possible cost of time and severe application.

THE CEREMONIES OF SOME ECCLESIASTICAL FUNCTIONS. By the Rev. Daniel O'Loan, Dean of Maynooth College, Dublin: Browne & Nolan, New York, Cincinnati, St. Louis: Benziger Bros.

The difference between this collection of Ecclesiastical ceremonies and that of the Baltimore Ceremonial commonly used by the American clergy is, that it takes the more prominent functions for which a priest is apt to have to consult authority and treats them in the practical light of present circumstances and with reference to the various decisions of the S. Congregations and the modifications introduced by the necessities of missionary countries generally. The omission of the ceremonies of Low Mass and of certain exceptional pontifical functions detracts in no wise from the completeness of the work since the omitted portions are usually treated in separate manuals or supplied by the professional master of ceremonies.

We have in the first part: Solemn Mass with Asperges and Solemn Vespers. Next: Solemn Requiem Office and Mass. In the third part the principal ceremonies connected with the Blessed Sacrament are grouped together. This portion contains many practical solutions of liturgical doubts at which the author arrives by fair reasoning from analogy wherever no special provision is made by the Ritual or decisions of the S. Congregations. The remaining part of the book treats of the ceremonies for the various feast-days during the year and in an appendix gives directions for assisting at a Bishop's private Mass.

Among other points of importance which our author treats in a way which will satisfy many who have probably been in the dark hitherto as to the proper mode of action is the case of the Forty Hours' Prayer where it is impossible to have Solemn, or even what is termed an ordinary High Mass. We give the author's words as a fair sample of the way in which he deals with questions of this kind.

"The Instruction lays down precise rules regarding the Mass to be celebrated on each of the three days included in the Forty Hours. It supposes, however, that each Mass will be celebrated solemnly . . . or that it shall, at least, be sung by the celebrant assisted by a choir. But as in very many places in this country, and in others similarly situated, it is impossible to have either a solemn Mass or a *missa cantata* on occasion of the Forty Hours' Devotion, it will be necessary to indicate the modifications in the Instruction which these circumstances call for." The author then points out what the Instruction enjoins and afterwards assumes, from

analogy, the general principles of the Liturgy, and various decisions, the case of a church where Mass cannot be celebrated solemnly, as indicated above. "Here," he says, "two cases are to be distinguished. Either the days of exposition, or any of them, admit of *private votive Masses*, or they do not. (Private votive Masses are forbidden on all Sundays or feasts of double rite; during the octaves of Christmas, Epiphany and Pentecost, Corpus Christi, on Ash Wednesday and in Holy Week, the eves of Christmas, Epiphany and Pentecost, All Souls'.) In the former hypothesis a votive Mass of the Blessed Sacrament should be celebrated on the first and third days, and on the intermediate day a votive Mass *pro pace* or for any other necessity, according to the directions of the Bishop of the place.

"These Masses since they enjoy no privileges over ordinary Masses, are subject to precisely the same rules in their celebration. The *Gloria* and *Credo* are always omitted, the last Gospel is the beginning of St. John, and at least three prayers must be said, while none of the prescribed prayers can be omitted.

"In the latter hypothesis—that is, when a private votive Mass cannot be said on one or more of the days of exposition—the Mass of the day must be said with a commemoration of the Blessed Sacrament. This commemoration must be omitted however on doubles of the first and second class, on Palm Sunday, and the eves of Christmas and Pentecost. Its place, when made, is after all the prayers prescribed by the rubrics, but before such as may be ordered by a Bishop—*orationes imperatae*."

It will appear from what has been said that Fr. O'Loan's exposition of the ceremonies is not without its special purpose and utility. A good index and the general style of typography make it further a welcome contribution to the liturgical library of the English speaking priest and seminarist. It has the "Imprimatur" of the Archbishop of Dublin.

THE CONFESSOR AFTER GOD'S OWN HEART.

From the French of the Third Edition of Rev. L. J. M. Cros, S. J.—Browne & Nolan: Dublin, 1892.

The volume before us contains the principles of Catholic theology concerning the administration of the Sacraments of Penance and the Eucharist. It belongs to that class of works which, half ascetical, half controversial in character, have a strong local coloring. It is from beginning to end an avowed refutation of Jansenism. This, we regret to say, renders the English translation—whatever need the original may fill for certain sections of the French clergy—devoid of the practical value which it might otherwise have and which its title leads us to expect. The rigorism of Jansen, Duvergier and Arnold with the whole train of their most lax following have long ago been forgotten if ever it has had any hold upon the large portion of the English speaking clergy for whom translations of such works as this are usually intended. A book therefore which opens with a chapter on

"the ravages of Jansenism in France" and practically ends with "the solution of some Jansenist and Rigorist difficulties" is not likely to find many readers.

Apart from this deficiency in the purpose of the translation, the work bears every mark of erudition and sound Catholic doctrine. To those who look for arguments in favor of frequent Holy Communion it would be of decided service, whilst the style of writing is rather persuasive than argumentative.

BOOKS RECEIVED.

THEOLOGIA MORALIS PER MODUM CONFERENTIARUM.

Auctore cl. P. Benjamin Elbel, O. S. F. Novis curis edidit P. F. Irenaeus Bierbaum, O. S. F. Volumen Tertium. Pars ix. De Sacramento Poenitentiae. Pars x. De Sacramento Matrimonii, de Censuris atque de Irregularitatibus.—Paderbornae, 1892. Ex Typogr. Bonifaciana.

DELLA VITA DI SAN BENEDETTO. Discorso storico di D. Luigi Tosti, Benedettino Cassinese. Edizione Illustrata.—Montecassino. M. DCCC. XCII.

CONTINUITY OR COLLAPSE? The Question of Church Defence.

By Canon McCabe, D. D., and the Rev. J. D. Breen, O. S. B. New Edition.—London: Art and Book Company.—New York: Benziger & Co., 1891.

THE LIFE OF BL. PETER ALOYSIUS MARY CHANEL. Marist.

First Martyr of Oceania and Apostle of Futuna. From the French. Edited by Basil Tozer.—London: Art and Book Company.—New York: Benziger & Co., 1891.

FREVILLE CHASE. By E. H. Dering. Two Volumes. Second Edition. (The Atherstone Series.) Benziger Bros.

THE LADY OF RAVEN'S COMBE. By E. H. Dering. Two Volumes. (The Atherstone Series.) Benziger Bros.

THE JOURNEY OF THE MAGI KINGS. From the Life of the Bl. V. Mary, after the meditations of Sister Ann Catherine Emmerich. From the French. By George Richardson. Benziger Bros.

THE HEIR OF LISCARRAGH. By Victor O'D. Power. Benziger Bros.

GERTRUDE MANNERING. A Tale of Sacrifice. By Francis Noble. Fourth Edition.—London: Art and Book Company.

MADLINE'S DESTINY. By Francis Noble.—London: Art and Book Company.

JESUITEN-FABELN. Ein Beitrag, zur Culturgeschichte. Fasc. V and VI.—Freiburg: B. Herder. St. Louis, Mo., 1892.

MANUAL OF PRAYERS FOR SCHOOL-CHILDREN. Arranged by Rev. Wm. Stang, D. D. Second Edition.—Boston: Cashman, Keating & Co.

AMERICAN ECCLESIASTICAL REVIEW.

VOL. VII.—OCTOBER, 1892.—No. 4.

AVE IRIS STELLA MARIA MARIS.

HILDEBERT, the contemporary and friend of St. Bernard, has left us a goodly number of verses, classical and devotional. In an epigram upon our Blessed Lady he pictures the Virgin-Mother of Christ as symbolized by the rainbow. Sunlight and cloud and crystal flood combine to fashion the fair arch of heaven. The sun is God on high. The fruitful cloud the virgin's flesh. The fountain pure, the Holy Ghost. Behold the beautiful result—the Immaculate Mother of God.

Sol, nubes, et aqua coelestis luminis irim
Conficiunt ; Partum Virginis ista notant.
Sol deitas, nubes carnis species, aqua sanctus
Spiritus est, Iris stella Maria maris.¹

It was a favorite idea with the mediæval artists to express the mysteries of the Christian faith in symbols, and to add them as a

¹ Carm. Miscell. ix. *De Partu Virgineo*. In another place the author treating the same subject introduces a piece of crystal as the medium which produces the beautiful blending of colors in the iris.

Sol crystallus aquæ dant qualemcumque figuram
Virginei partus, ædificantque fidem.
Si tinguatur aquis, et soli subjiciatur,
Scintillas præfert integer ille lapis.
Si bene cuncta notes, aqua, sol, crystallus, et ignis
Sunt Flamen, Verbum, Virgo, Deusque puer.
Flamen aquæ, Verbum soli, Virguncula gemmae,
Stirps igni quadam conditione coit ;
Flamen aqua est, quia lavit eam ; Verbumque supernum
Sol, quia non violat, sed tamen intrat in eam.
Virgo lapis, quia Virgo parit ; Puer unicus, ignis ;
Nam virtute micat, lumine corda replet.

Cf. Migne. Patrol. Lat. clxxi, 1332.

complementary lesson to the purely historic representations of biblical facts. Such is the origin of the rainbow in Christian paintings, and especially in the pictures of the Madonna and Child.

October is the month of colors, "the sunset of the year," when nature vests herself in her sabbath gown of richest hues, adorned at break of day and restful eve, with crystal dew scattered upon her bosom like a thousand fragments of the rainbow. It is the counterpart of May, when the flush of youth is turned into the bloom of ripened age, showing fruits where once it only spoke of hopes.

It is not strange, then, that Catholic devotion should have in some way dedicated this month to her whom at another time we honor as the "Queen of May." Nearly every day of the month of October has some feast or feasts assigned in the various calendars of the eastern and western churches which point to Mary as the source of special graces in behalf of the children of men. Besides the feast of the Holy Rosary, commonly celebrated on the first Sunday in October, and which presents, so to speak, a summary of Mary's prerogatives as recounted in the various mysteries of the Dominican chaplet,¹ many provinces and churches have their own special feasts on distinct days. The titles of these feasts betoken alike the affectionate gratitude of a devout people and the graceful power of her who is ever ready to help the afflicted and needy. Thus, during this month we have feasts of Our Blessed Lady, *Help of the sick*;² *Mother of Mercy*;³ *Our Lady of Cures*;⁴ *Our Lady of Victory*;⁵ *Feast of the Maternity B. V. M.*;⁶ *Feast of the Purity B. M. V.*;⁷ *Our Lady of Paradise*;⁸ *Our Lady of the Interior Life*;⁹ *Our Admirable Mother*, also called *Our Lady of the Lily*;¹⁰ *Help in the*

¹ Formerly there was a feast (11th October) commemorating all the titles of our Blessed Lady under the one "Recollectionis omnium festivitatum B. Mariæ V." Leodii. Cf. Holweck *Fasti Mariani*, 243.

² B. M. V. salus infirmorum. Dom. IV. Octobr. Calabr.

³ De Mercede. In various parts of Italy, 12 October, 16 October. Also under the name De Misericordia, 23 October.

⁴ B. M. V. de Remediis. Valencia, 7 October.

⁵ De Victoria, Rom. Mart., 7 October, in parts of Spain, 11 October.

⁶ Maternitas B. M. V. France, Bavaria, 11 October, Sicily, 12 October, Calabria, 21 October, Panorma, 22 October, al. loc. Dom. II. October.

⁷ Puritatis B. M. V. in various parts of Italy and Spain, 16 October, 22 October, 23 October, 27 October.

⁸ Fest. Deiparae in loco dicto Paradiso. In the Greek Church and Sicily, 17 October, and 31 October.

⁹ Sem. St. Sulpice, 19 October.

¹⁰ Rome, in the Convent of the Sacred Heart on the Pincian Hill, feast granted for the 20 October, in consequence of the miracles which took place before a picture of our Blessed Lady painted by one of the nuns.

Agony of Death ;¹ *Our Mother of Hope* ;² *Our Lady of Joy* ;³ *Feast of the Roses of Our Lady* ;⁴ *Mother of the Divine Shepherd* ;⁵ *Our Lady of Light* ;⁶ *Advocate of Sinners* ;⁷ *Our Lady of Peace* ;⁸ *Our Lady of Piety* ;⁹ *Feast of the Humility B. M. V.*¹⁰ The Greeks celebrate during this month the feast of the *Patronage of Our Blessed Lady*, and on the 21 October the Copts commemorate all the benefits received from God through His Holy Mother.¹¹ The Italians also have a feast on the 27 October, "B. Mariae V. sub titulo Gratiarum."¹²

Leo XIII has, therefore, in prescribing daily public devotions during the month of October in honor of the Mother of God, voiced a sentiment which seems as appropriate to this particular season as it is natural to the Catholic heart which dedicates whatever is most beautiful in nature or art to the service of God and His chosen children in heaven. And when we say appropriate to the season we do so in the fullest sense of the word. The May devotions are full of the sounds of joy and praise. The October feasts are mingled tones of struggle and victory, of pain and relief, of sorrow and peace, of hope and gratitude. There is in them something of the character of the rainbow

That gracious thing, made up of tears and light ;
or as the poet elsewhere calls it,

The evening beam that smiles the clouds away
And tints the morrow with prophetic ray.

Can it have been a prophetic instinct, akin to that of the sibyls, which made the religious pagan choose the month of October as the most fit season to celebrate his gratitude not only to Mars the god of battle and victory, but to Meditrina, the helpful divinity in sickness, and to the chaste Fauna, the *Bona mater*, as the Roman

¹ B. M. V. Auxilii Agonizantium. Celebrated in different parts on the 21, 27, 29 October, also in Dom. IV., Octobr.

² Mater sanctae Spei, 21 October, Dom. IV., October.

³ B. M. V. de Laetitia, 23 October, Beauvais.

⁴ B. M. V. Rosarum, Anagni, 30 October.

⁵ SS. Divini Pastoris Matris, in Italy IV. Dom. Octobr, in Mexico II, Dom. Octobr

⁶ B. M. V. de Lumine, Sicily, Dom. ult. October.

⁷ Aragon, I. Monday in October, Madrid, III. Sunday, October.

⁸ S. M. V. titulo Pacis. Turin and Calabria, IV. Dom. Octobr.

⁹ B. M. V. de Pietate, Bahia in Brazil and Goa (India), III. Dom. Octobr.

¹⁰ Celebrated in Albano, 29 October.

¹¹ Commem. S. V. M. Deiparac pro allatis nobis a Domino per ipsam beneficiis. *Fasts Mariani*, p. 247.

¹² L. c. 249.

called her, whose wedded purity was never sullied by the touch of man, as the pious story went, and who was given a seat after her death among the gods? There is indeed a harmony between the works of God on earth and that first and most perfect image of Himself, the religious soul, which places into sweet accord the seasons of the heart and those of nature. She who is clad "round about with variety," fair as the aurora, beautiful reflection of the divine sun,—she is also the *Bona Mater* of the Christian, the Helper in sickness who, like *Iris* (rainbow) the chaste messenger of Juno, watches over souls at the hour of death.¹

We have already indicated at the beginning how the Christian artist expressed the divine Maternity, in the image of the Madonna and Child, with the rainbow either in the color of the dress, or in the background, or as a halo surrounding the head of the Virgin. But there are many other qualities reflected in our Blessed Lady, of which the rainbow becomes a fit image.

In the beginning God created the sun and the clouds, which, acting on each other by refraction and reflection, produce the arch containing the harmonious colors of the solar spectrum. Subsequently He made it a sign of His clemency, a note of compact through Noe with the children of men. "God said: This is the sign of the covenant which I give between me and you, and to every living soul that is with you, for perpetual generations. I will set my bow in the clouds, and it shall be the sign of a covenant between me and the earth. And when I shall cover the sky with the clouds, my bow shall appear."²

In the same way Mary as the Mother of the Incarnate Word existed in the mind of God before sin had deluged the world and He had made her the sign of a future redemption through the divine promise that she should crush the serpent's head.³ Even as light must have surrounded the throne of God from all eternity, giving origin to the spark whence the flaming orbs of the starry heavens had their beginning, so also existed the divine principle which was one day to assume the immaculate flesh of a virgin, nourished through the chosen line and chastened blood of David, until at the appointed time Anna gave it stainless birth. "Ab initio et ante saecula creata

¹ Iris represented in the colors of the rainbow, as a pagan divinity, was supposed to cut the thread which detained the soul in the body during the last death struggle.

² Gen. ix, 12. It is noteworthy that the Hebrew text has כַּתֶּתֶר that is, "I have set" where the Vulgate, using the word as if it applied to the sign of the covenant, retains the Septuagint version and renders "I shall set."

³ Gen. iii, 15.

sum."¹ The immaculate body which was to communicate its substance in order to fashion the form and figure of the Man-God was in some measure to partake of that preëminence which distinguishes the divine from the human. A creature of the hand of Him who conceived the mysterious design of the Incarnation from all eternity, she was in an emphatic way in the mind of God before the earth was made. "He had not yet made the earth, nor the rivers, nor the poles of the world—when He established the sky above, and poised the fountains of waters—I was with Him . . . And my delights *were to be* with the children of men."²

One day when the clouds of sin had, in the course of ages, been pierced by the sun of divine mercy, kindling anew the peerless spark first placed in Adam's breast, the fair arch was to reappear, henceforth an express sign of God's clemency. And how? As the result of refraction, as an effect of the breaking of that beautiful light. Cavalry furnished the sea wherein the Sacred Heart dissolved the fire of its love and reflected it in the Mother of Sorrows at the foot of the Cross. Fairest spectacle of bleeding self-sacrifice blending with the purple of penance the bright light of divine love! Seven sorrows—seven fountains of grace purchased with the price of the Precious Blood—seven colors of the rainbow, the sign of peace and redemption eagerly longed for by the saints of old.

When o'er the green undeluged earth,
Heaven's covenant thou didst shine,
How came the grey old fathers forth,
To watch thy sacred sign.—*Campbell.*

And as the prismatic colors of the solar spectrum are but the rays of primary light dissolved and serving as the beautiful messenger of serenity after a storm, so we see in the Incarnation only the divine perfections resolved into visible light, announcing joy and peace to all men of good will, after the deluge and storms of sin. But if in this sense Christ Himself is symbolized by the arch appearing in the heavens after the rain, it must be observed that the ordinary rainbow is formed of two concentric arches, one called the primary, the other, a reflection of the first, the secondary, yet both blend their colors, although reversed in order, into one harmonious whole, even as the echo returning may be made to form an accompaniment to the well-tuned voice.

¹ Eccli. 24.

² Prov. viii., 26, 28, 31.

The Fathers of the Church have by a unanimous consent applied the language of the poets, in describing the rainbow, to our Blessed Lady.¹ What Christian sailor in the storms of life would not think of Mary on reading the lines of the poet:

Edita patre sole, patria coelo,
Prodiga luminis, nuntia numinis.
Legata serenitatis, praesaga felicitatis.
Obses foederis, hospes aetheris, civis sideris.
Pacis pincerna, naturae lucerna.
Diei spectaculum, Dei miraculum.

If Byron had had faith, his words

Thou my Zuleika, share and bless my bark,
The dove of peace and promise to mine ark!
Or, since that hope's denied in worlds of strife
Be thou my rainbow to the storms of life!

would have been addressed to the Refuge of the sinner, Mary, the Star of the Sea.

Indeed, we find the image of the rainbow an apt symbol, whether we look upon the Blessed Mother of our Redeemer as the perfect created reflection of the Incarnate Word showing mysterious lights which draw our hearts to the longing contemplation of her manifold spiritual beauties, or as our brightest hope bridging over from this valley of tears to the eternal light of heaven.

The ancients attributed many salutary influences to the rainbow. "Portendat iris vespertina serenitatem." Its appearance in the evening omens good weather for the coming day. Aristotle in his natural history² speaks of a delicious manna, (possibly the exudation of the tamarisk tree) which is produced under the mild light of the rainbow. Pliny likewise teaches in different parts of his work that the rainbow imparts a wonderful sweetness and flavor to certain species of plants.³ Laertius says that roses upon which the dew falls whilst the rainbow is in the heavens have an exceptional sweet-

¹ A Chrysostomo nuncupatur *Dei hominibus reconciliati chirographum*; ab Hieronymo *supernae clementiae simulacrum*; *coelestium induciarum pignus*, a Damasceno; ab Augustino *divinae amicitiae tessera*; *sempiterna foederis obses*, a Bernardo; ab Ambrosio *inviolabilis virtutis Dei et multiformis gratiae specimen*; *coelestis benignitatis typus* a Cypriano; a Gregorio *Sancti Spiritus idea*; *benevolentissimi Numinis testimonium* a Nazianzeno; a Basilio *pacis sequestra*, etc., etc. Cf. Corn. à Lap., in *Ecclesiastic*, xliii, 13.

² Lib. V, *Hist. anim.* c. xxii, apud C. & L., i. c. p. 400.

³ Docet iridem miram suavitatem et odorem aspalatho aliisque plantis aspirare. C. & L., i. c.

ness.¹ Whatever be the value of the traditional belief which attributes such virtue to the "speculum solis," the "mirror of the sun," as Seneca calls the rainbow, it is at least true when applied to our Blessed Lady. Her gentle influence imparts a wonderful sweetness to the heavenly manna ; that is to say, devotion to the Mother of our Lord is an excellent preparation for the worthy reception and realization of the benefits of the Most Holy Eucharist. The dew of heavenly grace distilled upon field and garden, over which she spreads her beautiful mantle, perfumes with the odor of sanctity and adds a healing strength to every shrub and flower of the heart touched by the gracious ray of her likeness and beneficence. The Church in the Office interprets, as coming from her, the words of the son of Sirach : "Dedi suavitatem odoris," I gave a sweet smell like cinnamon, and aromatic balm : I yielded a sweet odor like the best myrrh. And elsewhere the same prophet again alludes to her when he says : "I came out of paradise. I said : I will water my garden of plants, and I will water abundantly the fruits of my meadow."²

If Mary is the hope which forecasts a serene morrow to the wanderer amid the storms of life ; if she is the fructifier of virtue, she is also the covenant of peace to the sinner who has drawn upon himself the just wrath of his Creator. And this not only as the refuge to the repentant on earth—aye, even on judgment-day her benign influence will be felt to temper the rigor of the last sentence ere it is pronounced. St. John in the Apocalypse describes the throne of God on judgment-day surrounded by a rainbow, even as Ezechiel places the same sign at the feet of the Almighty. To whom can this emblem of the divine mercy and peace of the eternal Judge be more fitly applied than to her of whom it is said in the Office of the Blessed Virgin : "Astitit regina a dextris tuis in vestitu deauratio, circumdata varietate." A queen stood at the right side of the Son of God, in golden garments adorned with variety. But mark, St. John speaks of this rainbow as having the likeness of the *smaragd*, a precious stone whose brilliant greenish color is

¹ *Saluberrimo iridis imbre affatas rosas fragrantius redolere.* Lord Bacon attempts to explain this phenomenon. "The cause is," he says, "for that this happeneth but in certain matters which have in themselves some *sweetnesse* ; which the *gentle dew* of the *Raine-Bow* doth draw forth : And the like doe *Soft Showers* : But none are so delicate as the *Dew* of the *Raine-Bow* where it falleth. It may be also, that the *Water* it self hath some *Sweetnesse* : For the *Raine-Bow* consisteth of a *Glomeration* of small Drops, which cannot possibly fall, but from the *Aire*, that is very *Low* : And therefore may hold the verie *Sweetnesse* of the *Herbs* and *Flowers*, as a *Distilled Water*. Natural History. Cent IX.

² Eccl. xxiv, 20 and 42.

symbolical of *hope*. Lyranus draws attention to the fact that the color of this rainbow was not simply of the light emerald hue peculiar to the smaragd, but that it predominated amid the prismatic colors of the celestial arch.¹ Albertus Magnus repeats the statement of Aristotle that the smaragd worn about the neck is a remedy against epilepsy; and the belief that its color acted as a wonderful relief upon the weakened eye caused it to be greatly sought after. We need not accept these theories, which may be mere superstitions; but so far as we discover in them a reminder of the agency of the Mother of Him who is to judge us one day, they will serve to inspire us with greater confidence in her kindly care of us.

Such has been our aim. We would, in briefly picturing the fair Queen of Heaven under the symbolic semblance of the rainbow, plead in favor of love and veneration and above all childlike confidence in her whom God has placed as a mystic bridge by which the pilgrim soul of earth reaches Christ in heaven. As for any other purpose, who would attempt

To paint the rainbow's various hues,
Unless to mortal it were given
To dip his brush in dyes of heaven?

H. J. H.

¹ Illa iris imaginaria hic sic apparuit, ut color ejus viridis intensior caeteris videretur. Per quam designabatur consolatio Dei suis electis affutura. Corn. & Lap. Apoc. iv, 3.

COLUMBUS, "A MAN OF DESTINY."

I.

If in sooth the Sisters Three
Weave the web of Destiny,
Clotho's spindle turning till
Lachesis hath worked her will,
And the ravelled skein across
Gleams the steel of Atropos—
Ye that dreamed or schemed it so
In the Eastlands, long ago,
 Tell me, when at set of sun,
 Warp and woof, the web is spun,
 Is the living wholly done?
 Ended quite, or just begun?
 When the twisting strands invite
 Fateful shears the sleeve to sever,
 Comes the Ever then, or Never?
 Breaks the Day, or broods the Night?

Surely, if our mortal eyes
See in Death a pall that lies
Heavily on every sense,
Mocking at the soul's pretense
To a higher life than this—
Clotho, then, and Lachesis,
Ye that measure unto men
Tears and smiles beyond their ken;
 Ye that spin and twist the skein,
 Come or pleasure yet, or pain,
 Let the chord be cut amain:
 Life is loss, and death is gain!
 Or if ye have aught of ruth,
 Quick the tangled skein unravel;
 For my heart is fain to travel
 Backward to diviner youth!

II.

Such the legend long ago :
Better builded they, I trow,
Hearts of oak and iron wills,
Who first clomb the thwarting hills,
And from many a mountain top,
Saw the circling heavens drop
Fearless in the western sea ;
Saw a higher destiny
Far beyond the Pillared Straits,
Chide the hapless heart that waits
Saddest clanging of the gates
Fashioned by the fearful Fates.
For they guessed the higher truth—
Who would best the skein unravel,
Must with westward footsteps travel
FORWARD to diviner youth !

III.

Soft the slumbrous Thracian seas
Oracled their harmonies,
Answering back the Where and How,
When the Argo's leaping prow
Flamed a-past the marching sun
Till the Fleece was found and won !
Better sang the stormy North,
When from ice-locked caverns forth
Flew the white-winged argosies
Thither, where the WESTLAND lies,
Beckoning goal of Norse emprise,
Visioned in their dreamful eyes.
Not all bootless was the quest !
Though the eastlands still are turning
Wistful eyes and wondrous yearning
Toward the nightlands of the West !

IV.

Westward the dream-land abides, cloud-builed and baseless,
Shrouded in sagas of poets and heroes that dream it :
Westward the dawning of days that lift it from darkness
Into the broad flashing sun-shafts that circle and seam it :
Ah ! if the vision be more than a song of the singers,
Out of the dark to the dawn, what god shall redeem it ?

Safe in the hearts of the gods abideth the secret,
Mocking the resolute will and the scheming endeavor :
Brain cannot reach it, and brawn cannot wrest from their fingers
The land that forever doth beckon and baffle forever.
Vainly we question the heroes, the seers, and the sages—
Heaven is mute as a book, the Fates answer us never !

Yet hath the East heard the Sea, the Northlands have wakened :
Trampling the Fates, and achieving a wonderful story,
Whose is the resolute will, the unflinching endeavor
Crowning his forehead heroic with haloing glory ?
Westward the sloping abyss, the old giant of Ocean,
Heaving his broad breast and tossing his streaming locks hoary !

Thee shall we question then, mystic and murmuring Ocean,
Mightiest monarch that spurn'st the embraces of heaven :
Surely thy heart hath a secret that sings in thy slumbers,
Voicing with sadness the winds from far silences driven :
Dull is the earth, and the vault of the heavens is voiceless :
Rests on thy bosom in sooth a fair land of the even ?

Voiceful thou art, and thy tongue hath a many-toned answer :
O for the soul that shall fashion thy mystiered singing
To fabric of thought and desire, and speed the brave galley
On through the trackless abysses, fearlessly flinging
Its masts to the pitiless sky, and poisoning its pinions
Like birds a sure flight through wastes of the wilderness winging !

V.

Argonauts and Golden Fleece—
 Were they but a dream of Greece ?
 Or the vesper land, sea-walled,
 Haunting sagas of the skald ?
 Though the secret ne'er should be
 Wrested from the jealous sea,
 Lessons here the mind hath caught
 Deeper than the dreamers thought !
 Not all bootless was the quest,
 If at last some longing breast
 Seek, with purpose pointing West,
 The far cradle of the East !
 For I hold it all a truth :
 Who would gain the higher guerdon
 Still must bear the toiler's burden
 Onward to diviner youth !

VI.

Useless here the will that waits
 The long answer of the Fates :
 Never shall my hero be
 Wandering waif of destiny.
 With a heart that hopes in God
 He shall spurn the rooted sod :
 Firm in Faith, his god-like form
 Patient bides the pelting storm.
 Yet with heat and toil oppressed,
 Never shall his constant breast
 Fashion in the waiting West
 Pride's domain or Folly's rest.
 Self he hath not builded there :
 He shall deed it back to Heaven,
 The wide world his God hath given
 To his toil and patient prayer !

He shall seek no Lotos-land
Soft by southern zephyrs tanned,
Where the odorous purple seas
Dull the sense to dreamful ease :
Sullen glebe and rocky soil—
Let them welcome honest toil ;
Let the wildernesses yield
Slowly to each spreading field !
There let prudent Nature's ban
Vex the powers of the Man
Till, though long the laboring span,
His *I would* becomes *I can* !
Sowing here no Dragon-teeth,—
Mightier than earth's creation,
He shall see a strong-limbed nation
Spring from every sod beneath !

VII.

L'ENVOI—TO AMERICA.

O thou best beloved Land,
Mistress of my heart and hand,
Never could the sisters three
Weave thy wondrous destiny.
They are gone, the elder gods ;
Dreamland shadows their abodes :
Eastern cradles, western lands,
Both shall list the LORD's commands.
Trusting not the cynic sneer,
Foolish gibe and faithless jeer,
Look above with vision clear
Till the truth in heaven appear.
Who from darkness rescued thee
By his swerveless trust in Heaven,
He hath truest lesson given:
FAITH is Fate and Destiny !

H. T. HENRY.

TOTAL ABSTINENCE.

(THIRD ARTICLE.)

Not only has the Total Abstinence movement physical, moral and social reasons to commend it ; it has also positive approbation on the part of the Holy See, and, what emphasizes this the more, indulgences granted to those who, under the guidance of religion, enrol themselves in the society. This is a very important point, and we propose to speak of it at some length. The date of the brief to which we refer is May 10, 1879.

It is as follows :

LEO, P. P. XIII.

BELOVED SONS HEALTH AND APOSTOLIC BENEDICTION :

The devotedness so tenderly manifested in your letter, we have received with that feeling of fatherly affection that best corresponds to your expression of filial love. The nature of your union, and the zeal with which you strive to provide for the lasting utility and well-being of your fellow citizens, by earnest prayer, by good works and the practice of Christian piety have made this devotedness of yours the more grateful to us. Especially pleasing to us, is that noble determination of yours to oppose and uproot the baneful vice of drunkenness, and to keep far from yourselves and those united with you all incentive to it ; for, in the words of the wise man, "It goeth in pleasantly, but in the end it will bite like a snake, and will spread abroad poison like a basilisk."

Wherefore, with all our heart, we desire that your example and zeal may benefit others, in order to the destroying, or, at least, lessening of the evils which we understand you so properly lament and dread.

For this same reason have we listened favorably to the prayer you offered, expressing the desire of gaining those spiritual blessings, which, to other pious associations of a like nature in England and Ireland, this Apostolic See has granted. Therefore it is that we transmit to you the accompanying letter, in the form of a brief, from which you will learn the manner in which we have yielded to your desire.

In conclusion we beg God to guide your counsels, and keep among you harmony and unity of soul, for the purpose of fostering and strengthening which you have banded together. As an earnest of Heaven's favor, and an evidence of our fatherly well-wishing upon you and our other beloved sons united with you in this pious covenant, we bestow most lovingly our Apostolic Benediction.

Given at Rome, at St. Peter's this 10th day of May, 1879, in the second year of our Pontificate.

LEO, P. P. XIII.

To Our Beloved Sons of the Committee on Address and others of the Convention of the Catholic Total Abstinence Union of America, assembled in the City of Indianapolis, in the State of Indiana, United States of America :

REV. JAMES E. MULHOLLAND,	} Committee on Address.
" GEORGE L. WILLARD,	
" LEWIS DREYNOTT,	
" J. D. BOWLES,	
" JAMES MCGOLDERICK,	
" H. R. O'DONNELL,	
DANIEL B. DONOVAN,	
HENRY CASSIDY,	

The concession of indulgence bears date June 10, 1879 ; we subjoin a copy of it.

LEO, P. P. XXIII.

FOR A PERPETUAL MEMORY OF THE THING.

Since, as we have lately learned, in the city of Indianapolis, in the United States of North America, a Catholic Total Abstinence Society or Pious Union, has been lawfully convened, we, in order that the Union which has proposed to itself an end so commendable and so salutary, may with God's blessing, day by day be farther extended and more widely propagated, trusting in the mercy of the omnipotent God, and relying upon the authority of the Holy Apostles, Peter and Paul, grant, on the first day of their entrance, a Plenary Indulgence and remission of all their sins to all and each of the faithful who in future shall be enrolled as members in the above said Society or Pious Union, if truly penitent and having confessed, they shall have received the Most Holy Sacrament of the Eucharist.

At the moment of death, we grant, also a Plenary Indulgence, as well of the present each and all members as of those that may in future become members of the said Society or Union, if, in like manner, they be truly penitent, having confessed their sins and receive Holy Communion ; or, when this cannot be done, if they shall, with sentiments of contrition, call devoutly at least upon the name of Jesus with the lips, or if this cannot be done, in the heart.

In like manner, we mercifully grant in the Lord, a Plenary Indulgence to the same present members; and to all hereafter to be numbered in the said Society or Union, if truly penitent and having received the Sacraments of Penance and the Eucharist, they shall each year, on the principal feast day of the same Union, to be chosen once for all by the above named members, and approved of by the Bishop, visit with devotion their respective parish churches any time from the first Vespers to sunset of their feast day, and shall there piously pray for the harmony of Christian Princes, for the uprooting of heresies, and conversion of sinners, and the exaltation of Holy Mother Church.

Moreover, in favor of the present and future members of the said Union, who, at least, with contrite hearts, shall, on four days of the year, festival or otherwise, to be designated once for all by the Ordinary, visit each his own

parish church, and there pray as above stated, we grant, in the accustomed form of the Church, an indulgence of seven years, and as many quarantines from the penance enjoined upon them or otherwise in whatsoever manner by them due, each day that they shall have fulfilled these conditions.

All and each of these indulgences, absolutions from sins, remission of penances, we allow to be applied, by way of suffrage, to the souls of the faithful who have departed this life in the friendship of God, all things whatsoever to the contrary notwithstanding. We wish these presents to remain in force henceforth forever.

Given at Rome at St. Peter's, under the ring of the Fisherman, June X, MDCCCLXXIX, in the second year of our Pontificate.

*For Card, CARAFA DE TRAETTO,
D. JACOBINI, Substitute.*

In the letter of the Holy Father, we call attention to the fact that he expresses his gratification at the reception of the address of the Total Abstinence Society, due especially to the circumstance that earnest prayer, good works and the practice of Christian piety are to be the solid foundation upon which the cause is to rest, which aims at opposing and uprooting the baneful vice of drunkenness, and keeping far removed all incentive to it from those whose sentiments in particular the address expresses. He adds that he cordially desires that their example and zeal may benefit others, so as to destroy or lessen the evils which they justly lament and dread. All this is very significant and weighty. It removes the Total Abstinence movement from the category of experiments, or Temperance Utopian schemes, of which there are so many, and places the Society among the approved societies of the Catholic Church ;— a result first brought about chiefly, if we mistake not, in England, by the zealous charity of his Eminence the late Card. Manning, and of the present Archbishop of Westminster, Most Rev. Dr. Vaughan.

The Indulgences granted, as we see, are abundant and prove the interest the Holy Father takes in the Total Abstinence Society. They are first, a Plenary Indulgence on the day of joining the Society ; second, a Plenary Indulgence at the hour of death ; third, a Plenary Indulgence once a year on the feast day of the Society ; fourth, a Partial Indulgence on four days in the year. No fuller recognition and approbation on the part of the Head of the Church could be given, and for this reason, if for no other, it would be unlawful to speak in disparaging terms of the Total Abstinence Society, whereas, those who are docile to the voice of their chief Pastor will unite in praising the noble end this society has in view, and in furthering it as far as it may be in their power.

It is not enough, however, to rest in the mere fact of such high and sacred approval. Movements of a practical character like this, require constant activity to keep them up. The members fail in their duty unless they appreciate this, and unremittingly labor for the purpose aforesaid.

They must first be honorable and faithful observers of this obligation. They receive honor and consideration, and enjoy privileges as having promised to keep the pledge and totally abstain; they must even avoid the appearance of evil in this respect, and not frequent that company or those places where any suspicion might attach to them. They must avoid dangerous occasions, and not esteem themselves too strong to yield; for it is written: he who loveth the danger shall perish therein.

Secondly. This will be more effectually brought about if the members encourage Total Abstinence as a feature of their union, in social amusement. If they can be brought together to partake of rational and improving entertainments, in which all exaggeration is avoided, and literary and artistic taste cultivated, they will, as they have done in the past, experience the benefit resulting from mutual example and encouragement. They will keep each other up; they will improve themselves; they will protect themselves against similar allurements elsewhere, the end of which is not laudable.

Thirdly, they should keep themselves thoroughly occupied. This is a far more important point than that of amusement. Idleness teaches much evil; no amount of resolution will hold out against this. On the other hand the active employment of one's mind and members, in those who are wise enough to so devote themselves, is good for soul and body, developing a love for it that is almost enough to live for itself alone. With it come self-respect, respect of others, contributing to the happiness of those we love, the habit of economy, gradual accumulation of a competency, and an honored old age.

To these, fourthly, is to be added the faithful frequenting of the Sacraments. Here is the most important feature of all, without which too, no one will be likely to persevere. This has been well understood by all zealous clergymen who have furthered the Total Abstinence movement. The mantle of Religion was thrown around it, and the members were advised "to go to their duties." But in too many cases it was not urged upon them to go frequently, and in this, we are persuaded, is to be found the principal cause of a large number of failures to keep inviolate the pledge of Total Abstinence.

Frequent Communion is not for religious only ; it is for the laity as well. "He that eateth Me, the same shall live by Me," was said of all ; the strength which comes from this practice can be known to those only who have faithfully tried it. In our days men and women of the world go often to the Sacraments, and find this does not interfere with their usefulness, their cheerfulness, nor with their proper recreation ; on the contrary, it gives them the peace, the happiness, the fortitude which is not of earth, and which means perseverance.

F. S. CHATARD.

CLERICAL STUDIES.

(NINTH ARTICLE.)

APOLOGETICS I.

A study of the grounds of Christian belief is the natural introduction to a course of Theology. It is a special need of our times, and so generally felt that the *Demonstratio Christiana* has come to be one of the most important treatises of our text books. It is also one of the most enjoyable to the youthful theologian on account of its strong logical texture and conclusive proofs, and, as a consequence, of the full security with which it allows him to raise on its broad basis the structure of Catholic Theology.

But this preliminary work would be insufficient if revealed truth, whilst thus solidly established, was not at the same time made safe against the attacks to which it is exposed on all sides. A defence of Christian belief is as necessary as its demonstration, for the reasons to believe can be fully effective only when the principal obstacles have been set aside, whereas, these once disposed of, the truth of Christianity can easily be made evident to the fair-minded inquirer. To remove such obstacles is the work of the apologist, extending over the whole field of Christian doctrine, but principally gathered round the central fact of Revelation.

I.

To defend divine truth has been a necessity from the beginning. Of Christ Himself it was foretold that He would be "a sign that shall be contradicted," and the whole Gospel narrative shows us how

"His light shone in the darkness, and the darkness did not comprehend it." Nor was it to be otherwise with His disciples. He warned them of it beforehand, and the early history of the Church tells how His prediction was verified. For nearly three hundred years Christianity was at the bar on its trial. Every human interest and human passion was aroused against it. Jews and Gentiles combined, not only to persecute, but to discredit it. Political power and social prestige, prejudice and calumny, philosophy and fashion were by turns set in motion with a view to close men's minds against it.

But defenders were never wanting. St. Peter and St. John open the list of apologists in their defence of the new doctrine before the Sanhedrim ; soon after, St. Stephen, then St. Paul, in Jerusalem, in Athens, in Rome, in every part of the world to which he conveyed the divine truth. So was it with the other Apostles,—with whoever preached the Gospel—with whoever ostensibly adopted its teachings, for all had to meet the objections without number which were awakened in men's minds by the strange and often unwelcome truths suddenly manifested to them. The answer, it is true, was generally given in the noble life or the glorious death of the believers ; not unfrequently it found utterance in the replies of the martyrs to prefect or proconsul ; but its most lasting, and, to us, most valuable expression is embodied in the apologetic writings which form so important a part of early Christian literature.

In the ages that followed, such a defence became practically needless. The triumph of Christianity was the *réfutation* as well as the defeat of her enemies. And then, close on the conversion of the nations to the faith there came a period of almost unbounded reverence and trust toward religious authority. Unquestioning belief reigned supreme ; and whatever difficulties might arise in individual minds were awed into silence by the very sacredness of the subject and by the universal feeling of religious submission which pervaded the Christian world.

But to the ages of faith succeeded a period of mental disturbance and doubt. Begun with the Renaissance, developed by the Protestant Reformation, religious scepticism raised its head boldly in the Deism of the XVIIIth century, and to-day it triumphs with the rationalists, the positivists and the agnostics of every denomination. This it is that has led to the steady development of Christian apologetics in modern Theology, and if we would see how necessary it has become, we have only to consider for a moment the con-

dition to which society has come in these the last years of the nineteenth century.

II.

There is no denying it, we have reached a period of exceptionally deep and widespread unbelief. Christianity has ceased, in a great measure, to be the acknowledged basis of society and the common bond of civilized nations. Outside the Catholic Church, it is fast losing its hold on individual minds. The seeds of doubt sown by the Reformation and long stayed in their development by various causes, have at length shot forth and wellnigh covered the whole surface of Protestant countries, stifling everywhere the divine germs of revealed truth. Confusion of thought, hesitation and perplexity are universal. The most vital doctrines of the Gospel are held by the great number, even of professing Christians, as mere opinions about which nothing certain can be held. Year after year the most prominent Protestant writers have less to say on positive Christian doctrines; they clearly aim at committing themselves to as little as possible; in fact the decided tendency of the hour is to make religion independent of all definite beliefs.

We speak of those who still claim to be Christians. But how many who, though conforming in some measure to the religious habits of their surroundings, as a matter of social propriety, or as the expression of what remains of religiousness in them, yet acknowledge, when questioned, that all real faith has departed from them! The number of such men—and women—in this and in most Protestant countries, is simply incredible, and only those who have taken pains to inquire, or who have observed on a large scale, can form any conception of it.

Yet the downward course of the age does not end there. A still more radical scepticism has taken hold of a considerable number of our contemporaries. All around us we witness the upheaval of what had been long and rightly looked upon as the groundwork of all moral conviction and conduct. Vital questions regarding God, the soul, human liberty and human responsibility, duty, immortality, and the like, which were commonly considered, thirty or forty years ago, as fully elucidated and finally settled, are reopened and discussed anew, not as a mere scholastic exercise, but as problems still dubious and never probably to get a final answer. The philosophy of the day is full of such discussions; or rather it delights to trace the phases through which each question has successively

passed, as if nothing could be known of truth beyond the history of man's efforts to attain to it. This, in fact, is the very ground of the modern positive theories, so widespread among scientists and so freely adopted by those who claim to be our intellectual guides, their fundamental position being that, outside the world of sense and experience, nothing can be known with certitude, and that all philosophy can only be a systematic arrangement of facts. Such speculations happily, can affect only in a slight degree the common sense of the great number, yet they help to entertain that general distrust of the unseen which is at the root of the religious scepticism referred to above and which is so prevalent a characteristic of the Protestantism of to-day.

But can Catholics, outsiders will ask, escape influences at the same time so widespread and so detrimental to Christian belief? In a great measure they can, and they do. To confine ourselves to this country, we may safely say that the great majority of them live and die in the undisturbed and undoubting possession of their Christian heritage. After the grace of God and the invaluable helps to be found in the Catholic Church, many of them owe this tranquility of their faith to the invigorating religious atmosphere which they habitually breathe, and to other safeguards by which Providence has surrounded them. With some, the religious convictions imbibed from the cradle have so grown into the very substance of their minds, that they are proof against any amount of exposure to hostile influences. In not a few there is something still more like a heavenly gift. In the heart of modern scepticism and worldliness, as long ago in the midst of pagan corruption, there are souls with whom to believe unhesitatingly and to act simply on their beliefs seems the most natural thing in the world. Their minds are somehow so open to the truths of faith, their hearts so admirably attuned to its spirit, that they accept what comes to them from above and live by it without any seeming effort. "Children of the day—children of light," St. Paul would call them; the shadow of doubt never darkens their horizon, or if any there be, it is only as those bright clouds which float across the summer sky only to enhance its purity and beauty. Difficulties never trouble them. The heavenly side of things is so clear that the darker aspects are lost in it. What sorely perplexes others is to them either unintelligible or unimportant, or if a difficulty at any time touches their mind it is only for a moment. It falls off of itself and cannot fasten.

Still it is difficult for the great number even of Catholics to es-

cape entirely the pernicious influences of an age so saturated with unbelief. The modern channels of thought are all infected with it and carry the infection almost everywhere. Text books of science, manuals of history, the monthly reviews and the daily newspapers come to us too often bearing the seeds of doubt hidden amidst the interesting and valuable facts and truths they convey to us. How can the pure gold of faith not be tarnished by the contact? Is there not a visible weakening of belief in too many already, and whilst the bulk of our Catholic population remain trustful and true, may we not notice, especially in the younger generation and among the more cultivated and the more thoughtful a growing sense of the obscurities and difficulties of their faith? Are not many, though still loyal to it, nevertheless concerned, perplexed, eager to question when they dare? Are not some deeply disturbed and shaken, some alas! caught up by the rising waters of unbelief, and drifting into infidelity? With us the evil is only at its beginning :—it is just the time to apply the remedy.

Principiis obsta, sero medico paratur.

III

What the remedy should be must depend principally on the nature and origin of the disease. Whoever therefore has received the mission of rescuing or preserving God's children from unbelief must first of all ascertain, as fully and as accurately as may be, the causes which lead to that unhappy condition. On the present occasion we can refer to them only in a general way, confining ourselves besides to the intellectual difficulties which tend to weaken and destroy the faith.

Of these difficulties, some arise from the very nature of the divine economy, natural and supernatural, and have at all times exercised the minds of men. The Fathers of the Church and her great theologians have felt bound to consider them, with the result in many cases, notwithstanding centuries of labor, of neither entirely satisfying their readers nor themselves. The providential action of God, for example, as seen in nature or in history, or as revealed in the Gospel is shrouded in mystery which human thought is powerless to dispel. After all that has been written on it, the existence of evil still weighs heavily on some of the greatest intellects. The doctrines of the Incarnation, of the Redemption, of the Resurrection of the body, of the Eucharist, of eternal Reprobation, etc., when closely and critically examined, suggest numberless difficulties. In

a word, all that shocked the religious sense of the Jews and the common sense of the Gentiles in the days of St. Paul "*Judais scandalum Gentibus stultitiam*" remains still a trial—a terrible trial often—to those especially who reflect deeply on them for the first time, or come upon them from without, or come back to them after long neglect, with questioning minds sharpened by the methods and disciplines of other sciences.

But the difficulties of faith are far from being confined to its mysterious doctrines. The Christian religion is committed besides to numberless facts, extending over many ages, indeed it may be said over all times, for its history goes back to the cradle of the human race and its promises have to be verified to the end of the world. Branching out in every direction, it touches at various points on the natural sciences, on metaphysical principles, on moral theories, on some of the most important departments of history, and all along this inordinately extended line of defence, it is open to attack at any time, with the additional disadvantage that however ill protected some of its positions may seem to be, yet inasmuch as each commands the others, not one of them can be abandoned. The loss of that one would be fatal to the whole. Let a single statement—fact or principle—to which revelation is committed, be once disproved, all the rest become unreliable.

This apparent weakness is not of a nature to disturb the thoughtful believer. First of all there is nothing new in it. Christianity has been exposed to the hostilities, covert or open, of some of the keenest and most cultivated minds for more than eighteen hundred years, and is none the worse for it. Like the human organism, so delicate in structure that almost anything would seem sufficient to disturb its intricate functions, yet on it goes, through years and years of unceasing action, bidding defiance to the destructive agencies which surround it, so Christianity lives on through centuries, holding steadily, at least in the Catholic Church, to all her original beliefs and defined doctrines, without ever feeling compelled to abandon a single one of them.

But this triumphant attitude, it is claimed, can be no longer maintained. Up to a comparatively recent date, too little indeed was known to permit an independent critical investigation of the facts and teachings of Christianity, but now it is no longer so. Within the last hundred years a wonderful change has come over the intellectual condition of man. The human mind has "gone forth conquering, to conquer." In almost every direction it has achieved

victories which in past ages had not even been dreamt of. The earth has been explored to its extremities and to its depths, and made to relate the history of its origin and vicissitudes. The telescope of the astronomer has swept the boundless expanse of firmament and gathered from the stars the secret of their formation and of their primordial elements. History with her helpmates has reconstructed and given back to mankind the lost annals of its earliest ages. The laws of what was strangest in nature and in man have been brought to light and made familiar to all; psychology has looked into the hidden depths of the soul and metaphysics serenely contemplated the mysterious heights of the divinity. In a word modern research has extended itself to the whole field covered by religion and by the Bible, so that there is scarce a statement of importance in either which may not now be tested directly or indirectly by some one form or other of modern science.

Now the process of verification, undertaken from the very beginning of the new development, is still actively pursued. But what is it leading to? The Christian apologist claims indeed that no contradiction has ever yet been found between true science and true faith, yet modern investigation has undoubtedly led to a weakening of Christian belief in men's minds. It is a sad but unquestionable fact that most of the leaders in the various branches of human knowledge are at the present day strangers to the Christian faith. Later on we shall have to consider more closely the bearing of this fact on the certainty of religious truth. But from now we may explain how it comes to be.

All supernatural religion includes miracles as objects of faith, and is itself based on miracles. Now the natural tendency of modern knowledge is to weaken belief in the miraculous, and it cannot be denied that such belief has in certain ways steadily declined. In past ages generations of men, imaginative and credulous, had peopled the world with miracles. Whatever happened outside their ordinary experiences was at once assigned to some supernatural agency, and the most intelligent readily acquiesced in the belief. But this was entirely insufficient to satisfy the popular craving for the marvelous. Narratives without number came forth relating extraordinary happenings, special providences, visions of angels and of evil spirits, etc., etc., which were eagerly listened to by all. People lived, in fact, in a world of wonders.

The modern mind is just the opposite of all this. It has been trained to consider nature as subject to constant, universal laws, scarce-

ever, if at all, interfered with. Much of what was looked upon as supernatural in past times has now come to be accounted for by natural causes, and much more is universally discredited. Historical criticism, even in the hands of Catholic investigators, has entirely demolished or reduced to the proportions of ordinary history numerous marvelous narratives upon which the imagination and the piety of the faithful had fed for ages. No wonder if the process, unceasingly applied and made familiar to all, begets a widespread disposition to explain everything, in the present and in the past, by natural agencies, known or unknown, to distrust whatever claims to be outside or beyond them, and to suspect that as modern science has thus far set aside so much of the supernatural, further progress will ultimately dispose of what still remains of it. Such a disposition, fully developed, would be fatal to all religious belief. It has led already to the rationalism of our day, the fundamental doctrine of which is, that the real is always natural, and that the supernatural is always unreal. How destructively in particular this principle has worked in its application to the Bible our readers scarce need be reminded. Under its action all trace of the divine has disappeared from the Old and New Testament. Christianity itself is looked upon as only one of the many phases of religious thought, all equally evolved out of the natural impulses of the human soul,—good, perhaps, and useful in its day, but now grown obsolete, or to be retained only in its ideal conception and in its moral teachings, henceforth dissociated from the historic and dogmatic basis on which they had originally stood.

III.

Such is, in brief, the condition of mind with which the Catholic apologist has to deal, such is the fatal tendency which he has to counteract if he would preserve in its purity and integrity the faith of God's children, and hold out a helping hand to the thousands outside the fold who are carried away by the tide of infidelity. How he may best accomplish the task, we shall state later on. For the present we will confine ourselves to a few remarks of a more general kind. Underlying all modern unbelief there is, of course, the perpetual struggle of the human spirit to free itself from all authority, and the undying opposition of the human will to the yoke of Christian law. But in our day there is more than that. If we go to the root of contemporary infidelity, we shall find that in almost all cases it goes far deeper than an objection to mysteries or to miracles ;

that, consciously or unconsciously, our unbelievers have ceased to admit a first personal cause of all that exists. German pantheists and materialists, French determinists, English positivists and agnostics meet here, and close behind them come in the representatives of the natural sciences and of the destructive criticism of the Bible. We shall find furthermore that this is only a special and more accentuated form of a far wider spirit of scepticism extending to almost all purely metaphysical truth.

It follows that, besides the special measures of intellectual, moral and spiritual discipline which his experience and zeal may suggest, in dealing with individual souls, to the defender of the Christian faith, he has to make sure that in each case he is building on a solid foundation; that the mind which he would lead to, or strengthen in, religious belief is already in undisturbed possession of natural truth; that it is provided in particular with a real sense of God, such as reason and faith unite in revealing Him, ever present and all sustaining, loving, just, Lord of creation and Father of all men. Outside such a conception, familiar to Christians, there can be practically no question of demonstration or defence, whereas, under its action, when present, and the consequent belief in a guiding Providence, the other truths of reason, if momentarily lost, will come back, as to their natural home, and faith will take fresh root and fasten in the soul.

The apologist is thus led back to the philosophical studies with which we have already been concerned. It may be safely said that never in the present connection has their importance been greater. In the ardent struggle between faith and unbelief the scene of action has often shifted from one region to another. Nowhere is the contest keener at the present time and the issues more decisive than in the field of philosophical truth. In no sphere of knowledge, consequently, does the apologist need to be more completely at home. His reading must be largely—yet with due caution—amid the metaphysical and moral speculations of his contemporaries. He must know the works that have caused so many to turn away from the light of reason no less than that of faith; still more must he be familiar with those which have been most effective in preserving men's minds from doubt and imparting the power to hold on firmly to ascertained truth.

Our readers doubtless know many such works; yet we may be permitted in conclusion to mention specially those of Balmès; the various philosophical writings of St. George Mivart, particularly

his book on "Truth" which contains what is best in all the others, and lastly the volume of Dr. McCosh on "The Intuitions of the Mind."

J. HOGAN.

THE MISSIONARY SPIRIT OF CHRISTOPHER COLUMBUS.

IT was to be expected that, on the approach of the centenary celebration of the discovery of America, much would be said and written about Columbus, the central hero of this extraordinary achievement, and that these utterances would represent many different and dissimilar views. But the reality has far surpassed the general anticipation, and our reading public has been and is still being regaled by a very flood of literature, on this important topic, from newspaper articles to stately volumes. One thing could hardly have been foreseen, considering the purpose of the coming festivity, which is to be a grateful acknowledgment of the benefit conferred on the entire world by the highminded and self-sacrificing energy of the discoverer of America. We refer to the bitterness, not to say positive injustice, of the criticisms which the character of Columbus has suffered at the hands of some writers.

It is not, indeed, our purpose here to enter into a discussion regarding the credit due Columbus for the success of his gigantic achievement. One of his biographers, perhaps the most important of all, has summed up in a brief sentence, equally remarkable for its terseness and its truth, the superior fortitude which our hero possessed. "Nothing," says Tarducci, "can be a stronger evidence of the boldness of Christopher Columbus' undertaking, than the extreme dread with which it was looked upon in a maritime city like Palos, where all the inhabitants, as soon as they were old enough, took to the sea, and which boasted among its citizens some of the most adventurous navigators of the age."

It would be difficult to find in the whole range of history a character to be compared to that of Columbus. That a man in his day should conceive the idea of the spherical build of the world, that there must be other continents on the antipodes, and that he had the special mission to discover them, was startling enough; but that he should demonstrate the firmness and intensity of his conviction by spending years in wandering from court to court, seeking the necessary assistance, hoping against all hope, and surmounting

every obstacle by his patience and perseverance, this showed him to be more than a mere adventurer. Add to this the fact that he established the correctness of his views by actually discovering the promised lands, in three small caravels which would hardly be thought sea-worthy upon our well-known waters in these days, and we cannot withhold our admiration from the hero whose venture struck his contemporaries with amazement. It is very true that side by side with these heroic deeds there are to be found puerilities which one could hardly imagine in such a man. While he was arranging with crowned heads for the discovery of a world, we find him, for example, stipulating about the style of the buttons to be worn on his coat as admiral. But when we have made the most of such foibles, we shall still find him head and shoulders above the rest of mankind. He alone of all the children of Adam has deserved that a king should write for him the epitaph : " To Castile and Leon a new world gave Colon."

In judging of the character of Columbus and the history of his life, two things are especially to be borne in mind, which shall be expressed in the language of Sig. Tarducci and Mr. Parkman. The former very justly remarks that, "the reader must be reminded that it is necessary, in order to form a just estimate of the intentions of Columbus, to transport himself to his age, and, laying aside the ideas and opinions of this century, identify himself as far as possible with the ideas and opinions of those days. Otherwise he will find only matter for ridicule; and it is unnecessary to remark how unjust such a judgment would prove." And Mr. Parkman in speaking of the Spaniards, says : "The life of the Spanish discoverer was one long day-dream. Illusion after illusion chased one another like the bubbles which a child throws from his pipe, as bright, as beautiful, as empty. They lived in a world of enchantment." This, which was true to a greater or less extent of all, must have been eminently so of one gifted with a vivid imagination and entertaining gigantic schemes such as floated through the mind of Columbus. A man of his earnestness and religious zeal could not but enter with all the ardor of his nature into the spirit of the times. But he was not merely a man of the times, fired with the enthusiasm which recent discoveries had enkindled, he also felt himself to be an instrument in the hands of Providence for the accomplishment of no less a work than that of opening up a new world, not simply for the realm of Spain but for the kingdom of heaven. Others set out on adventure; he had something definite in view. And looking back through the

vista of four centuries we can hardly regard him in any other light than that in which he regarded himself.

It is the special purpose of this article to treat of Columbus in the light of a messenger of the Gospel ; and, although his ambition for discovery and his thirst for gold may seem at times to rise into apparent prominence, yet we are confident that it will not be difficult to prove from solid evidence that, along with such earthly motives as are not blameworthy in themselves, he had a higher object in view, which was that of extending the kingdom of God. Among Catholics the spirit of evangelization has always gone hand in hand with that of discovery ; and the expression of the pious Champlain, that, " the salvation of a soul is worth more than the conquest of an empire " is but an echo of the mind of the Church in every age. The historian of our country has admirably expressed this, and has at the same time contrasted it with the spirit of the sects. Says Mr. Bancroft : " The religious zeal of the French bore the cross to the banks of the St. Mary and the confines of Lake Superior, and looked wistfully towards the homes of the Sioux in the valley of the Mississippi, five years before the New England Eliot had addressed the tribes that dwelt within six miles of Boston harbor." The crusades and the long continued struggle of Spain with the Moors were, in more respects than one, religious wars for the propagation and maintenance of the Christian religion. When Columbus appeared at the Spanish court the spirit of Christian chivalry was at its height, and it was difficult to conceive of an enterprise against pagan or heretical nations that was not in some way connected with the spread of the Gospel. That Columbus, therefore, should have been zealous for the conversion of the inhabitants of the lands he confidently expected to discover was naturally to be looked for from the spirit of the times in which he lived ; such motives were of the very atmosphere in which he breathed. Nor can we, in counting up the intentions which actuated his enterprise, forget his well-known personal piety, which is apparent in everything he did relating to the expeditions he undertook. We see it in the name of his flag-ship, in the devotions regularly held on board, in the very manner in which he took possession of the newly discovered lands and the names which he gave them.

His constant declarations also attest his zeal for the spread of the Gospel ; and, if his views seem at times visionary or exaggerated, it is to be attributed in part to the state of thought and feeling of the times in which he lived and in part to the erroneous idea which he

necessarily entertained regarding the circumference of the earth. Though in reality a beggar, yet when, after having surmounted innumerable difficulties in preparation for the great work, he at length appeared before the sovereigns of Spain, it was without hesitation that he announced himself as "the ambassador of the most High, chosen by His infinite goodness, to announce the proposed discovery of the Indies to the most potent princes of Christendom, that he might labor unceasingly for the propagation of the faith." He went so far as to interpret the prophecies of the Old Testament relating to the conversion of the Gentiles, which he collected together in a book, as applicable to himself; and that he was the person pre-ordained by God more than two thousand years before to fulfill them. He emphasized this point on every occasion, even when he appeared before the learned assembly of doctors and cosmographers of Spain, called together for the express purpose of hearing him explain his theories. Could anything prove more conclusively than these facts the ardor of his zeal or the sincerity of his convictions? It is quite possible that men may succeed for a long time by dissimulation to deceive others as to their actual motives, but where one leading idea forces itself ever into prominence no matter how unlike the occasions which provoke it, we must accept it as an evidence of the deep hold it has on the mind. No one who attentively reads the impartial biography of Columbus can fail to realize that, after the primary idea of discovering, which was necessary to make the other possible, that of converting the newly discovered nations was dearest to his heart, more so, even, than that of rescuing the Holy Places, a work regarded at the time as the most worthy missionary enterprise. A letter which he wrote to the Treasurer of Spain, after his first voyage, and which is the first printed document regarding the discovery of the New World, concludes with these enthusiastic words: "Let the King and Queen, the Princes and their happy kingdoms unite with a l Christendom in returning thanks to our Saviour Jesus Christ, for granting us such victorious success. Let them make processions, celebrate solemn festivals, and ornament the temples with palms and flowers; and let Christ exult with joy on earth as in heaven at the prospect of salvation for so many nations heretofore destined only to perdition. And let us also rejoice, at the same time, not only at the exaltation of the faith, but also at the increase of temporal goods, of which Spain and Christendom will gather the fruits." Similar passages are found in his journals and other letters; one of which only we shall quote

here. Mindful of the struggle of centuries which Spain had carried on against the Moors, not only in the cause of national existence, but also in that of religion ; and aware of the natural aggressiveness of error and heresy, he writes to his sovereigns: "I pray your Highnesses to suffer no stranger to set foot in this land, or have any communication with it, unless he is a Christian and a Catholic ; for this has been the object of the discoveries which I have made by order of your Highnesses, and I have undertaken these voyages only for the purpose of aiding in the propagation and glory of the Christian religion."

He eagerly seized upon the fact that the natives believed in the existence of a Supreme Being, as a proof that they could easily be converted to the true faith ; and on various occasions he asked that learned and zealous priests might be sent over to labor for their conversion ; and not for that purpose only, but also to restrain the licentiousness of the Spaniards, which was one of the most serious obstacles to the Indian race being drawn to the true Church. Half a century later St. Francis Xavier had the same painful experience on the opposite side of the globe, the place where Columbus now erroneously thought himself to be.

The actions of Columbus are throughout in harmony with what his words declare. Wherever he set foot on newly-discovered lands, his first act was to erect a large cross, and to bend before it in humble prayer, studying by signs, at least, to impress upon the inhabitants the elementary truths of the Christian religion. The following prayer, which he is said to have made use of on such occasions, and which was afterward commanded by the King to be recited on the occasion of taking possession of the territories added to his crown, is characteristic of the Admiral : "O Lord, Eternal and Almighty God, who by Thy word didst create the heavens, the land and the sea, hallowed and glorified be Thy name, praised be Thy majesty, which hast vouchsafed to suffer Thy holy name, by the work of Thy humble servant, to be made known and proclaimed in this new part of the world."

The Indians whom he carried with him to Spain on returning from his first voyage, were brought not only as representative specimens of the inhabitants of the several islands, but also for the purpose of having them [instructed in our holy faith, so that they might be taken back to act as interpreters for the missionaries and as instructors for their people.

Before setting out on his second voyage he procured the appoint-

ment of a vicar-apostolic for the New World, in order that the Church might be established upon a solid foundation, and he, with a number of priests of various religious orders, accompanied the expedition. The fact that only two of these priests remained, after the vicar-apostolic influenced by sinister counsel had caused him much trouble, became a source of grief to Columbus. No less so were the extreme cruelties inflicted on the natives by those who accompanied him in his voyages, and which tended to estrange them from the Christians, and make them detest the very name of the religion which the new comers professed. Almost in despair at the difficulties he encountered during his fourth voyage, he again addressed his sovereign, we may well believe with tears, on the subject which absorbed his thoughts. Believing that he had reached the fabled Cathay—of which many a navigator had dreamed before him—he reminded them that the chief of that country had asked for missionaries to teach his people the faith of Christ; and, in a burst of enthusiasm, not unusual with him, he writes: "Who will offer himself for that mission? If the Lord permits me to return to Spain, I bind myself in the name of God, to take him thither safe and sound." Here we see him in the midst of dangers that would have filled, and did fill, the stoutest hearts with dismay, at a time when he was advanced in years and broken down with trials and infirmities, when his fortune was at the lowest ebb, still thirsting with true missionary zeal for the salvation of souls.

The discovery of unknown lands by Columbus was not only regarded by himself and by all Spain as of paramount importance because it opened up new fields for the Catholic missionary, but the Holy See saw it principally in this light, as is attested by numerous documents, notably the famous Bull of Partition issued by Pope Alexander VI. Noted persons of that age took the same view of the matter. Ferrer, one of the most renowned cosmographers and travelers of that time, and, consequently, one who was able to appreciate the achievement of Columbus, did not hesitate to write to Queen Isabella, that the discovery of Columbus was rather a divine than a human work. "I believe," he writes, "Providence has chosen him, in its high and mysterious plans, as its agent in this work, which seems to me as merely the introduction and preparation for what the same divine Providence has in store, and will make known to us, for its own glory and the salvation and well-being of the world."

And in pursuing this idea few persons were ever placed in more try-

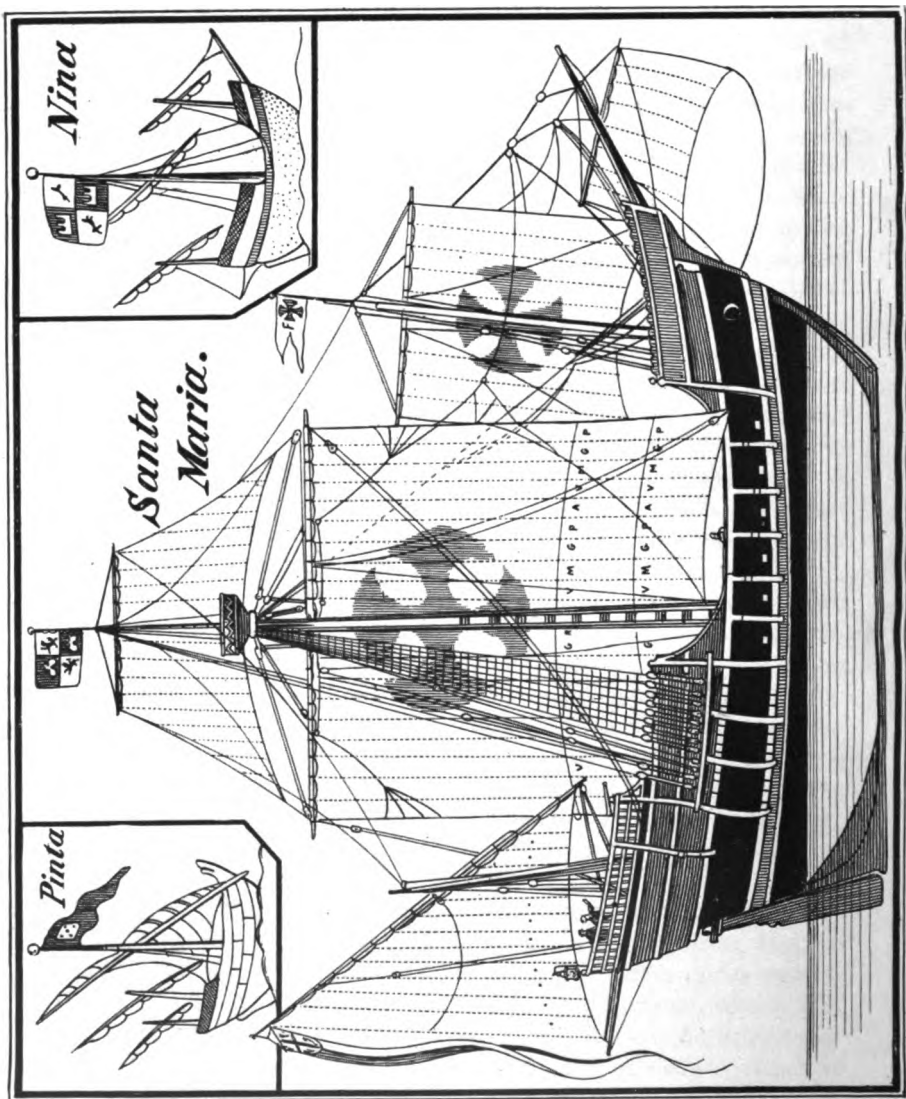
ing positions than Columbus. When he conceived the unheard of notion of discovering the Indies in the far East by sailing to the West, he was ridiculed and regarded as a visionary by most of the best cosmographers and navigators of the day. After he had journeyed with an anxiety growing at times almost to despair, from one court to another, his conviction ever strengthening amid his disappointments; after he had, so to speak, tormented the Spanish sovereigns for years to give him an opportunity of realizing his project, it was, after all, only a monk, himself constrained by the vow of poverty, who could be found to enter heartily into his views. When at length through the influence of this priest, Columbus was enabled to set out, he was forced to seek his crew in the prisons. But when he had succeeded in his discovery, every broken down and financially ruined hidalgo in Spain sought to retrieve his fortunes by embarking in the second expedition; while the great ones of the kingdom smarted under the reflection that a foreigner and not one of themselves had the honor of opening up a new world. The Kings of both Spain and Portugal were jealous of him; and only Isabella remained his faithful protectress. Her good will and generous designs were in many ways frustrated by Ferdinand, who placed the unprincipled Fonseca at the head of the Department of the Indies. The result was that Columbus was sent home in chains from the world he had discovered, and that this ignominy was brought upon him by the servants of the ruler to whom he had given it. To complete his disgrace, so much desired by the King and his pliant tool, he had to bear the further humiliation of seeing the land which he had discovered named after another. The history of the world affords hardly a parallel to such ungrateful treatment.

Yet despite all this he never lost sight of the conversion of the natives, and to the day of his death he longed and labored for it. In his last will he made provisions for it, which should bind his heirs forever. In that important document he says among other things: "I also order Diego, my son, or whosoever may inherit after him, to spare no pains in selecting and maintaining in the island of Hispaniola, four good professors of theology, to the end and aim of their studying and laboring to convert to our holy faith the inhabitants of the Indies; and, in proportion, as by God's will, the revenue of the estate shall increase, in the same degree shall the number of teachers and devout increase, who are to strive to make Christians of the natives; for the attainment of which end no expense should be thought too great." And the better to secure this

object he commanded in the same will that a marble monument should be erected in the Church of the Conception ordered to be built on the Island of Hispaniola, which should contain an inscription to the same effect.

From what has been said, and much more that might have been added, it must be apparent that Columbus was animated with an ardent desire for the conversion of the inhabitants of the islands he discovered—in other words, that he was actuated in his discoveries by a real missionary spirit. But such is the nature of the human mind that there will always be found persons to cavil and raise objections to statements no matter how plain and incontrovertible they appear to be. And so long as their action is free from malice and misrepresentation, it is good, inasmuch as it makes writers more careful in their investigations and more exact in their statements, and by doing so tends strongly to confirm the truth. The incredulity of the Apostle St. Thomas, till his unreasonable demands were satisfied, is one of the strongest proofs which we could have of the fact of Christ's resurrection from the dead. Considering the jealousy which the discoveries of Columbus had aroused in the country he so greatly benefited, and the anti-Catholic bias of certain historians in recent times, it is not a matter of surprise that the claims made for him as a messenger of the Gospel should have been assailed. But without going so far as the enthusiastic Barry, or even the lengths of the pains-taking and eulogistic Irving, we cannot rise from a perusal of the calm and impartial Tarducci, without being convinced that whatever objections may be made to the actions or character of Columbus on historical grounds, they can be easily explained without detriment to his title as a true messenger of the Gospel. No one will or need, indeed, claim for him that he was without personal weakness, or that he was free from some of the errors and faults which belonged rather to the time and the country in which he lived than to himself. Though noble, he was only human.

Some of the principal objections made against the character of Columbus as a disinterested advocate of religion are that, first, he sometimes forbade the missionaries to baptize natives under instruction; secondly, he had a most insatiable thirst for gold, which, it is said, appeared to be his ruling passion; and thirdly, he seized and carried away many of the natives to sell them as slaves. Each of these assertions we shall examine briefly. In doing so we must ask the reader to bear in mind two things: Columbus was the first to



traverse unknown seas and explore unknown regions, and this under the most unfavorable circumstances, which must necessarily have absorbed nearly all his attention ; and secondly, from the time of his first discovery in the New World he became the object of ceaseless jealousy and persecution on the part of almost everyone in any way interested in the matter. This lasted to the day of his death.

It is asserted, that he at times forbade the missionaries to baptize persons who were under instructions. We cannot forget that this objection was made by his bitter enemies. Some of these, although they were ecclesiastics, he had found it necessary to reprimand and even to punish for their arrogance, neglect and insubordination. It need not surprise us that they should have done their utmost to free themselves from his authority and restraining influence, and they could have used no other weapon against him than such as would injure his character in the eyes of the Spanish nation by showing that he hindered their religious ministrations. It is well known that it has always been the custom of the Church to be slow in receiving converts, without detriment to the exercise of her mission on earth by which she seeks the salvation of souls. It is untrue that Columbus did absolutely forbid the missionaries to baptize catechumens, as his accusers wish to have it understood. He only insisted on sufficient proof of these converts being properly instructed and desired delay in order to test their sincerity. This was a dictate of the most ordinary prudence, even if the Church had not approved it as she has shown in her constant discipline during her entire history. The weight of this objection is against those in whose favor it is made.

Secondly, it is urged that Columbus had an insatiable thirst for wealth, because he first carefully inquired as to the gold mining resources wherever he came. But before a correct opinion can be formed on this point several things are to be taken into consideration. The Indies which he had hoped to reach by sailing west, were then regarded as the richest country in the world, and it was only natural for him to expect to find gold when he reached them ; and to the day of his death this was all he believed he had done, owing to his mistaken idea of the circumference of the earth. Again, the Spanish treasury had been depleted by the wars of centuries with the Moors, which had just been brought to a happy termination, so much so that the generous Isabella offered to pawn her jewels to raise the money for the expedition. And it was with the promise of

discovering those rich lands that Columbus was at all able to undertake the first voyage of discovery. Then, he undertook to bear part of the expense, and it was natural that he should seek to re-imburse himself, the more especially as he possessed nothing in the world but what he hoped to realize from his discoveries. As another reason may be assigned the natural pride which everyone feels to make good his word. He had promised to find the precious metal, and in large quantities ; why should he not feel anxious to fulfill that promise ?

But along with these reasons, none of which is dishonorable in itself, he had a higher motive, which was more in harmony with his religious disposition—it was the hope of rescuing the holy places of Jerusalem from the hands of the Mussulmans. However visionary that may appear at the present day, with him it was a long-cherished reality. In the journal of his first voyage he says that he communicated this design to his sovereigns and asked their approval and co-operation. His words are : “ It was to carry out this design that I explained to your Highnesses my wish that all the profits of my discoveries should be employed in regaining Jerusalem.” And he expressed the same desire in his last will, at a time when his star appeared to have set forever. In that instrument he says : “ As at the time when I undertook to set out upon the discovery of the Indies, it was with the intention of supplicating the King and Queen, our lords, that whatever moneys should be derived from the said Indies should be invested in the conquest of Jerusalem ; and as I did so supplicate them, if they do this it will be well ; if not, at all events, the said Diego, or such person as may succeed him in this trust, to collect together all the money he can, and accompany the King, our lord, should he go to the conquest of Jerusalem, or else go there himself with all the forces he can command. And in pursuing this intention it will please our lord to assist toward the accomplishment of this plan ; and should he not be able to effect the conquest of the whole, no doubt he will achieve it in part,” etc. It is clear from these statements that Columbus’ thirst for gold was not only not a fault, but that it was commendable. The means he employed at certain times to secure it may not meet with our approval, but they were not characterized by the disregard for the rights and the lives of the natives which have left an indelible blot on the memories of almost every one of his contemporaries.

Finally, it is charged against Columbus that he seized many of the natives and carried them away to sell them as slaves. This

was an unjustifiable act, and it is the darkest stain on the name of the discoverer. But in judging of this crime against humanity, it must not be forgotten that we live in the nineteenth century, and he lived in the fifteenth. In his day slavery was a recognized institution in nearly every nation of the civilized world. The Spanish rulers themselves enslaved numbers of the Moors whom they took in battle in their wars against that people. And, with all our progress and humanity, it is little more than thirty years since negroes were brought from Africa and sold into slavery in more than one of the States of our great Republic ; yet we can hardly feel as if we should look upon the Southern gentleman who thus bargained in slaves as a horrid criminal. Although in the nature of things slavery was destined to abolition sooner or later, still had it not been for the incident of the late unhappy rebellion there might be slaves in our country to-day. At the same time that Columbus carried home by force the bodies of the natives, he hoped to bring their minds to a knowledge of the true religion. Whilst we do not approve of such a course of action, it is absurd to measure its moral quality by the light of present changes in society. The lot of these slaves, if sold in Spain, must have been immeasurably better than that of their unfortunate countrymen in many other places, who were reduced at that time to the most abject slavery, and through it to a most cruel death by tens of thousands. We cannot deny that, whilst this is no palliation for the mistaken policy of Columbus, it throws a painful light on the spirit of his times, merely causing him to rise above others. But that his conduct in this matter would have a tendency to retard the progress of religion does not disprove his constant desire and labor for the conversion of the natives of the lands which he discovered. It rather shows that, while anxious to see the new nations come to a knowledge of the truth, he, following the spirit of his times, adopted a mistaken means toward the attainment of his end.

History affords, perhaps, no character so great and at the same time so little as that of Columbus. He all but touched the extremes. But that he thirsted for the conversion of the inhabitants of the lands he opened up to the Old World, and had a true missionary spirit, cannot be successfully called in question, and is his greatest glory.

A. A. LAMBING.

PASTORAL CARE IN TIMES OF CHOLERA EPIDEMIC.

(FIRST PART.)

THE precept of our Divine Master: "Ite ad oves, quae perierunt, domus Israel," has its application to the daily life of every parish priest and missionary. The Ritual, the teaching of the theologians, and those models of pastoral instruction which the Fathers of the Church and holy Pontiffs have left us, brand as a hireling him who, having assumed the pastoral function in the cure of souls, fails to provide with all proper assiduity for the sick of his flock. On this obligation, doubly riveted by the compact of justice and charity, we need not dwell here. It is sanctioned not merely by law divine and human, but by a sad tradition, which seems all too well founded, that the chances of a sudden and unprovided death in the case of priests, follow closely upon dilatoriness in administering to the needs of the sick and dying.

At this writing there are signs that our land may be quickly visited by the dread scourge which has recently depopulated whole districts in Europe and Asia. When God bids His angel pour out over any land the vial of His wrath, even then merciful in reminding us of our true end, no human power can stay the flood from on high. What each must do is to bethink himself of his condition temporal as well as eternal, and be ready when his Master calls, taking the precautions which are needful to save both body and soul, since the one is meant to be an aid to the preservation of the other.

For the priest this is a question of double import. He has care, in the first place, of souls. He is bound by a solemn engagement to risk his temporal life in order to secure not only his own eternal salvation but that of the souls of his flock. If ever they needed his help as administrator of the heavenly treasures which God has committed to his keeping and by which they are to purchase eternal happiness, it is amid the ravages of pestilence. Then time is short; then opportunities on which everything that has real value for man depends, are few, for the priest is needed everywhere. He himself needs more courage, more presence of mind, more strength, in short more of those resources which will compensate for the scant attention he can give to each dying parishioner, whose needs are ever the same whether his death be amid the convulsions of the cholera, or in the slow wasting of consumption.

We believe that it will serve a purpose agreeable to many of our

readers, if we here briefly give on the authority of acknowledged theologians (1) some practical cautions and points to be remembered in the pastoral administration during times of epidemic ; (2) the precautions and hygienic regulations which should be observed, both on the part of the priest and also in behalf of those with whom he is brought into contact whilst engaged in the pastoral duty of attending the sick. On the last mentioned topic we shall let professional authority speak.

I.

At the approach of an epidemic it is well to forewarn the people of the danger that threatens the community and each of them individually, and to bid them take such precautions as are adapted to lessen or to keep away the direful effects of the scourge.

The pulpit offers one of the best means to instruct the flock in this matter, because it has the advantage of not only reaching every household but also that of coming with peculiar authority which is not likely to be ignored under the circumstances.

This instruction to the people from the pulpit would aptly touch upon the following points :

The making of a good confession as soon as possible, if need be a *general* one, because there may be no time to do so when the disease has once appeared, as it spreads with giant strides. The priests would feel more assured that absolution given in *extremis* is *valid* if each of his parishioners observe this caution. It would also lessen his work and the danger of infection in subsequent attempts to obtain a general confession from the sick.

Exhorting the people to dispose of such important temporal affairs as are likely to involve disputes, injustice, loss, etc., in case of sudden death. This includes payment of debts, restitution, making of last wills ; also validating spurious marriages, abandoning secret societies, giving up enmities and standing strifes whether in business or domestic circles, etc.

Avoid balls, frivolous parties and such other amusements as are, if not sinful or a source of scandal, at least out of season during times when penance alone is likely to keep away the scourge of God.

Attend to *cleanliness* of homes and persons and *avoid* such *excesses* in eating, drinking or otherwise as make the body a ready receptacle for the germs of disease.¹

¹ Cf. Second Paper Hy.

It is moreover a wise precaution to make sure that our people *know how rightly to baptize in danger of death*, as both children and grown persons may have need of their ministration during time of epidemic.

They should keep blessed water, crucifix and candles in their houses, and be informed as to the things required for the administration of the last Sacraments.

If there is a call at any time to bless the houses of the faithful it is at such seasons of threatening disease. The prayers used by the Church expressly refer to the warding off of sickness and pestilence.

To impress these lessons more forcible and lastingly, and at the same time to propitiate the anger of God and avert the danger which threatens, it is advisable to have stated devotions in the church to that end. *Private* exposition of the Most Blessed Sacrament can be given daily even without having recourse to the Bishop.¹ A suitable form of prayers—the Stations of the Cross, the Beads, or such devotions as the *Raccolata* contains for occasions of public calamity, are ready at hand to give animation to the devotions.²

Confessions should be heard more frequently, either mornings, before or after Mass, or in connection with the above mentioned devotions, so as to give every person an opportunity to observe what has been preached.

II.

The usual limitations which restrict the administration of the last Sacraments within the parish become less stringent in cases of rapid and widespread mortality. Every priest is called on to assist those in immediate danger of death. Absolution is as a rule to be refused to no one who asks it sincerely. Reservations cease in extreme cases but it is to be made understood that they revive under certain conditions if the patient recover. Where private baptism has been administered to children affected by the contagion, the ceremonies are to be supplied at a later opportunity.

Those who are physically incapable of making a confession even in part, can be absolved either conditionally, if sorrow for their sins may be reasonably presumed in them, or absolutely, if they give any positive sign of repentance.

¹ See AMERICAN ECCLESIASTICAL REVIEW, Vol. II, p. 323.

² Cf. Indulged prayers in seasons of threatening epidemic. *Conferences* of this number.

In hospitals or places where a number of sick persons are together, so that it is morally impossible for one to make a confession without being heard by the rest, a partial or even a general accusation, with an act of contrition covering the sins of one's life suffices for absolution.¹

Where there are several persons together at the point of death, so that their confessions could not be heard singly or absolution given to each separately without danger of one or the other dying without it, the general opinion of theologians is that one form of absolution could be validly applied to all those present who are in the agony of death.²

In extreme cases of necessity the words *absolvo te* or *vos absolvo* is deemed sufficient for *valid* absolution, as containing the *essential* form.

It is not necessary that the priest see the person whom he absolves. It suffices that the penitent be sufficiently near to communicate with him under ordinary circumstances. Hence a priest may give absolution to those who are in an adjoining room if he could be heard in the same.

If he himself be sick he may absolve others in the room with him, even though he be unable to make the sign of the cross or say anything more than *absolvo te*.

As to the use of the *telephone*, which could certainly not be adopted under ordinary circumstances, because of the danger of the absolution being thereby rendered void, still few theologians would condemn a priest who should give absolution by this means to one imploring it if he be certain that the penitent is in sudden and immediate danger of death without being able to obtain it otherwise.³

The Holy Viaticum should be given to all who ask it and who can retain it without danger. St. Charles expresses his strong disapproval of those who make use of instruments instead of their hand in the administration of the Blessed Sacrament because they are afraid of contagion, although the practice is tolerated. Those who swallow with difficulty may receive a part of the Sacred Host, or even take it with a draught of some unconsecrated wine.

But it must not be forgotten that the cases here mentioned are

¹ Si plures simul sint in eodem cubiculo, ut fit in nosocomiis, ita ut sine infamazione sui nullus possit peccata singillatim confiteri, hoc in casu sufficiet, ut facta exhortatione ad dolorem et confessionem generalem de peccatis suis singuli unum alterumve peccatum confiteantur, et ita singillatim absolutionem recipiant.—Bened. xiv. De. Syn. Dioec. xlii, 19, 19.

² Cf. Sabetti, Theol. Mor. 728, q. 5.

³ Cf. Sabetti, l. c. q. 7.

exceptional looking merely to the valid administration and cannot be regarded as tolerated by the Church unless in actual necessity, that is, when there is reasonable ground for fear that a person may die without the Sacraments, unless the expedients mentioned as the only remaining ones be adopted. A priest is not obliged to give Holy Communion or Viaticum at the risk of his life, because this Sacrament is not absolutely necessary for salvation, yet a priest would hardly consider such danger, particularly when he must face it in some form or other on every side. He knows that he is in the hands of God.

When the patient cannot, or is disinclined to take the water in which the priest after having administered the Holy Eucharist purifies his fingers, it should be taken to the sacarium in the church. Often, during times of epidemic, this is impracticable. In that case it may be thrown into the fire. If there be no fire, the best way to purify the fingers is to dip the end of the purificator into water, moisten the fingers and then dry them, taking the purifier along; or to have a few drops of water poured upon the fingers holding the purifier beneath them.

The Holy Viaticum may be given several times in the same sickness if the patient desires it or is in the habit of communicating frequently. Fasting in such cases is not, of course, obligatory. Neither an absolute nor even a moral certainty, but simply a prudent fear or probability of approaching death, is required to give the Holy Viaticum to a sick person.

A priest may administer the Holy Viaticum to himself if there be no other priest or deacon to do it.

In the matter of Extreme Unction it suffices in cases of immediate danger of death to anoint the head. But if time remains before the patient expires, the different senses are to be anointed. So the Ritual. Theologians are not at one in asserting that the mention of the senses individually may be omitted from the ordinary *form* in the administration of Extreme Unction.

St. Alphonsus holds that a parish priest is obliged *sub mortali* to administer this Sacrament to those of his flock who are in danger of death, if possible, before they lose consciousness.

Children who have the use of reason may receive Extreme Unction, even though they have not before made a confession or gone to their first Holy Communion.

Converts, sufficiently instructed although only baptized on their death-bed may also be anointed.

III.

The Canons of the Church prohibit clerics in sacred orders from exercising the practice of both surgery and medicine, unless peculiar circumstances call for such exercise, in which case the sanction of the ecclesiastical authorities is required. "*Illicitum est, etsi citra adustionem, aut incisionem, publice eam artem exercere; tum quia est negotium saeculare, cujusmodi generaliter prohibetur, tum quia prohibetur publicum illius studium, ergo multo majis exercitium. Licet tanem eam exercere ex pietate et misericordia erga pauperes, ubi alius chirurgus vel medicus haberi non potest, vel saltem non aequè peritus.*"¹

The Canons speak of the regular and *professional* exercise of the medical art. They do not imply that a priest, who, of all men, is the one who among his people enjoys exceptional confidence as a safe guide in physical as well as spiritual troubles, should neglect such *knowledge* as might enable him, *in emergencies*, to supply the absence of a skilled and reliable physician. We have on a former occasion adverted to the danger of rash interference with the work or ordinances of the medical attendant, in cases of sickness where the service of a priest is required.² But very much is gained for all concerned by a prudent understanding between the priest and the attending physician.

In the case of epidemics, such as the cholera, it is of especial importance that the clergy should second the efforts of the public authorities in the matter of detailed and prompt reports, sanitary arrangements, etc. Punctiliousness as to preferences and etiquette is out of place at such times unless they really involve danger to the eternal welfare of the patient. What we have here said in regard to physicians applies equally to the trained nurses acting under the doctor's instructions.

In the following summary of the precautions necessary to be taken in the danger against which we desire to provide, we find all that is essential from a sanitary point of view, both for the protection of the priest on sick calls and for the patients to whom he administers.

We have mentioned the matter of trained nurses as a recognized profession and a regular adjunct to the practice of medicine. It may be well for Catholics to remember that in most cases no amount of skill and care can compensate for the self-sacrificing and,

¹ Aertnys, Tom. I, Lib. V, 67.

² AM. ECCLESIAST. REVIEW, Vol. III, p. 107.

as a rule, well-informed sympathy, which is the ordinary characteristic of our religious who devote themselves to the care of the sick. There are instances, it is true, when the service of a professional nurse is as invaluable as that of a skilled surgeon ; such, for example, we have in critical operations requiring mechanical attention rather than anything else. But for all other cases let us have the nuns. They are trained, not perhaps to the most precise knowledge of medical terms ; not to the use of fever-charts keeping the exact measure of the patient's temperature or heart-beating ; but if they fail in humoring the uncertain soundings of the medical profession, they have the art of easing the patient ; of accommodating themselves to the needs around them as much as to the exactions of the practitioner ; of attending to the demands of the soul, which are so infinitely more important than those of its weak instrument, the body. There is an exaggerated notion abroad as to the superior efficiency of lay nurses over the religious who give their lives to the study and to the practice of administering to the sick. Look well to it you who wish to calculate rightly the sum of life's worth. A lay nurse may be excellent in every respect ; she *may* be devoted to her profession from higher motives than those of making a livelihood for herself, and *in that case* she will be what a Sister of Charity or Mercy is at the sick bed. But how many of such have we ? And when we are in dire need and doubt, bargaining for eternity, we want to be *sure* that those who interpret our physical wants also understand our far more important spiritual needs. The hospital Sisters—that is, those who are trained during their novitiate, and after, for the service of the sick—these supply both requisites, making each remedy the point for improvement, not registered merely on charts, the exactness of which pleases the doctor and helps him to prescribe, but written in the Book of Life, where every kind word which cheers the sufferer, every service which relieves him and makes him grateful, every prayer, every invocation to heaven, every silent aspiration of the heart, is recorded by angelic hands, ever nearing the line which indicates a lessening of the fever heat, soothing the heart, promising rest—ah, and recovery to eternal life if it fails here below. This is the kind of nurse, whether lay or religious, whom we need in cases of swift and dangerous disease ; and the kind *abounds* among the nuns, whereas—who will deny it?—it is *rare* among the professional nurses.

THE EDITOR.

(SECOND PART.)

Amid the impending danger of an epidemic visitation of cholera it devolves in an emphatic manner upon all classes of citizens to recognize their duties towards the community. Among those who have it in their power, and whose office it is to direct and watch over the exercise of this duty, none play a more prominent part than the clergy ; and I am sure to be borne out in the statement by every impartial member of my profession as a physician, if I say that the Catholic priesthood and the religious communities of nuns whose special vocation calls them to assist the sick in times of general danger irrespective of creed and caste, are never found to shrink from their unselfish mission of sacrifice. Their courage in such circumstances is proverbial, and it is this characteristic, I believe, which so attaches the Catholic people to their priest in weal or woe, and gives to him the endearing title of "Father."

But this very readiness to assist their flock in times of greatest danger, imposes upon the clergy, both for their own sake and for that of the community, the obligation of taking certain measures which will protect them against infection where they come in habitual contact with those who suffer from the disease. At the time we are writing this, it is still but a mere speculation as to whether we shall have the dread enemy in our midst or not. Sanitary science has grown potential and it instructs us as to the cause of the cholera and the means of preventing a universal attack. Experience has proved that to a great extent this can be done. There was an outbreak of the cholera in Europe in the year 1884. Occasional cases were brought by ship to our shores, but the disease has never, since 1873, gained foothold beyond the quarantine station.

Cholera is not contagious in the same manner as small-pox or scarlet fever. Like typhoid fever it is apt to be communicated by the excretions of the patient and hence priests, physicians and nurses are in less danger than washerwomen or those who handle the clothes of the diseased.

Prof. Koch has demonstrated that the cause of the disease, in 1884, was the *comma bacillus*. He found this vegetable organism in the tanks in India from which the inhabitants drank their water. This specific *bacillus* is only found in cholera, in the intestines, the vomit and rice water evacuations. Science says impure water is cholera infection. The infection has also been carried by milk.

The incubation period is from two to five days. Three stages are recognized ; a preliminary diarrhœa, the collapse stage, and the

stage of reaction. There are various grades of severity in epidemics from the choleric, cases of diarrhoea with griping pains, vomiting and cramps with slight collapse, to the sudden attacks of death while walking about, in cases where the system is overcome by the intensity of the poison, without previous diarrhoea or collapse.

The death-rate in epidemics varies from 30 to 80 per cent.

As we have intimated above, the dangers from inhaling the breath of the cholera patients or from physical contact are practically of no account, provided the stools and linen are disinfected.

It should be remembered that the removal of filth, *before* the disease can gain ground, is of more avail than disinfection *afterwards*.

The drinking water, which is generally considered the source or channel of the evil, should be previously boiled. It is also advisable to look to the purity of the water used for cooking and washing. The water may be diluted with sulphuric acid, one tablespoonful to a gallon. For diarrhoea this can be used in six times the strength.

Regularity of diet and the removal of gastric troubles in general is of great importance in fortifying the system against access of the disease. No *extreme* method of dieting can serve any good purpose in this case. We would also lay stress on the fact that, contrary to a prevailing notion, alcoholic stimulants are no preventive of the disease; nay it has been amply demonstrated that the cholera attacks those who are in the habit of using intoxicants, first, and as a rule their system is unable to withstand the destructive poison.

There are strong grounds for the belief that the natural juices of the healthy stomach will destroy the vitality of the cholera germ. In the report of the Pennsylvania State Board of Health is cited the fact that in the last epidemic in Europe the greater number of new cases were usually recorded on Mondays. The reason of this was that the previous day, Sunday, being as a rule one of dissipation among the working classes, left them with disordered stomachs whose secretions were unable to destroy the poison before it reached the lower bowels where it had free scope for its malignant action.

All excesses, therefore, whether of food or drink, particularly of alcoholics, also unripe or over-ripe fruit should be consistently avoided.

It is a prudent precaution to have the washing of clothing attended to separately as there may be danger from contact with infected clothing. Hence some suggest to avoid the public laundries during times of epidemic.

All infected clothing should be placed in a disinfecting solution for about four hours, and then boiled or exposed to dry heat. This should be kept up during the convalescence of patients.

The discharges of cholera patients must be regularly disinfected in order to avoid danger ; and in the country, where there is no regular system of sewerage, such discharges should be buried under ground, but not near any well or running stream. We give below a number of formulæ recommended by the Committee on Disinfectants of the American Public Health Association.

Standard Solution No. 1: Dissolve chloride of lime or bleaching powder (containing twenty-four per cent. of available chlorine) in soft water in the proportion of six ounces to the gallon. Use of this one quart to each discharge.

Standard Solution No. 2. Dissolve Corrosive Sublimate and Permanganate of Potash, two drachms of each to a gallon of water. Use of this one gallon to each discharge.

Standard Solution No. 3. To one part of Labarraques Solution of Hypochlorite of Soda add five parts of soft water. Use one gallon to each discharge.

Standard Solution No. 4. Four ounces Corrosive Sublimate and one drachm of Permanganate of Potash to the gallon of water.

Sulphuric acid (one ounce to the gallon) can be used for soiled clothing ; half this strength for bathing the body of the sick, or the hands of the attendants, or the floor and carpets of the room.

The preliminary Diarrhœa should be treated at once. I would recommend as a home remedy for early attacks *15 drops of equal parts of Tincture of Opium, Rhubarb Capsicum, Camphor and Essence of Oil of Peppermint.* Repeat as needed *every twenty minutes.*

If it can be avoided the sick should never be visited with an empty stomach. Frequent bathing of the skin of body and hands, especially after sick calls, is a wholesome precaution.

The dead should be wrapped in sheets with disinfecting solution placed in the coffin, and buried privately.

M. O'HARA, M. D.

COLUMBUS IN PORTUGAL.

THE sojourn of Christopher Columbus in Portugal covers altogether about fourteen years. It was here, on the delightful shores of western Lusitania, "*questa occidentale spiaggia Lusitana*," as Camoës calls it, with its pure bracing atmosphere and its limpid fountains, in the society of learned men and skillful mariners, and wedded to the noble lady, who, whilst she represented one of the titled families of Portugal, reminded him at the same time of his own native land—it was here that the grand project, which our hero was one day to realize, ripened into a fixed determination.

Ere we speak of his life in detail, let us cast a brief glance upon the scene of his present activity, since we shall have to confine ourselves to this portion of the history of Columbus, leaving to others the agreeable task of dwelling on his sojourn in Italy, Spain and the "West Indies."

After the conquest of Algarve, and the expulsion of the Saracens from Western Europe, when the proud Castilian had been deeply humbled in the memorable battle of Aljubarrota, Portugal found herself once more the mistress of her rightful territory. The process by which she had at length gained her constitutional independence had been tedious and complicated. But now she was at peace under the rule of the newly elected King, John I, Grand Master of Aviz.

To enlarge the Portuguese kingdom by fresh conquests, now that he felt capable of doing so, Dom John knew that he must go outside of the Iberian peninsula. Accordingly he invaded the black Continent across the sea. The occupation of Ceuto in Africa became the first incentive to the noble ambition of his young son the Infante Dom Enrico, and a sort of prelude to that glorious series of conquests which have brought to the Portuguese nation immortal honours whilst at the same time they mark the beginning of an era of important discoveries outside of Europe. "The continuation of the military achievements beyond the sea" says the illustrious Portuguese writer Oliveira Martins, "was not simply a reaction against the Moors, but it also opened to Portugal the golden gates of the East, that vast and mysterious country where Christians were already to be found, Christians of the following of John the Priest; and where there was abundance of spices, and rare textile

fabrics, and bright gold, and a host of precious things, carried by caravans across the desert, from the Red Sea through Egypt, through Tripolitania, and through Algeria onto the fertile domain of which Ceuto was the New York and Fez the Washington, that is to say, the residence of the Government."

Immediately after the conquest of Ceuto the determination fixed itself upon the mind of the chivalrous youth, the Infante Dom Enrico, of undertaking a maritime expedition for the purpose of exploring the southern coast of the African continent.

To this end he established a naval station at Sagres, the *Promontorium Sacrum* of the ancients, where according to Catholic tradition the vessel which bore the body of St. Vincent, watched over by ravens, was shipwrecked.

The first expedition which had been ordered to sail down the coast of Morocco, was carried out into the open sea, and eventually landed upon an island called *Porto Santo*. A subsequent expedition discovered (1418-20) the isle of Madeira.

These discoveries, although they filled the young Prince Enrico with fresh enthusiasm, did not divert him from his first purpose of exploring the southern boundary line of Africa.

In order to increase the facilities for further expeditions he gave greater development to the marine station at Cape St. Vincent, by opening a school of navigation and cartography, supported partly out of his own private fortune and partly from the funds of the Order of Christ, of which he was the Grand Master. His brother, the Infante Dom Pedro, having returned from an extensive voyage, brought with him the book of Marco Polo the Venetian, the charts of Valseco and the works of George Purbach. Relations had also been established at Majorca with the famous cartographer and constructor of nautical instruments Maestro Giorgio. The famous *caravelle* of which the Venetian Cadamosto, with whom the Infante had likewise personally conferred, had said that they were the finest ships and rigging that had ever crossed a sea, lay at anchor in the bay.

With compass, quadrant and later the astrolabe they set out, and one by one the islands of the Azores arose out of the mysterious darkness of the African seas (1432).

Despite these successes, many looked upon the enterprise of the Infante, who continued to send out ships with a view of getting further South, as mere folly. The prevalent opinion clung to the traditional belief of the Arabian geographers that the Southern sea

terminated in a dense pool dangerous of approach, and the frightening tales of mariners who had met with furious storms at Cape Bojador, went far to confirm the prejudice. But in 1434 Gil Eannes broke the magic spell, which had thus far hindered courageous pursuit of the southward course, by rounding the Cape. "Henceforth," as a distinguished contemporary, Pinheiro Chagas, writes, "the lofty barrier which had so long held the imagination of the western world was broken down." Onward the mariners went, with no fear or fantastic terrors to hinder their progress, apast Senegambia, Liberia, and the ivory and gold-coasts of Guinea.

In a letter written by Christopher Columbus to King Ferdinand of Castile, which has been copied from the original by Fr. Bartolomeo de Las Casas in his *Storia delle Indie*, the following passage occurs, which throws light upon the way in which Columbus viewed his sojourn in Portugal at this time. "Our Lord has sent me hither by a wonderful disposition, to be of service to your Majesty. I say by a *wonderful disposition*, because, though I came to Portugal whose King is more than any other occupied with making new discoveries, yet somehow God has closed his ears and eyes in such a way that during fourteen years I have been unable to make myself heard by him."

The primary motive of Columbus' sojourn in Portugal, namely, that of arriving by a direct route west to India, has been denied by Giuseppe Ascensio in his monumental work *Cristoforo Colombo*, where he brands as wholly imaginary the graphic description by Rossely de Lorguesse di Lamartine—who drew his inspiration from the above mentioned de Las Casas—of the shipwreck of Columbus on the Portuguese coast; from which he saved himself after the burning of his vessel by means of an oar. Henry Harrisse, the indefatigable historian of Christopher Columbus, is of the same opinion, and both authorities assert that the object which brought Columbus to Portugal was simply and only the desire of devoting himself to some useful maritime undertaking; and that, since all important Atlantic expeditions during the XVth century had their starting point on the Lusitanian coast, it was but natural that Columbus should turn hither as the centre of maritime activity and the land where he might meet the most intrepid and experienced sailors.

In any case there were many reasons which must have influenced Columbus in his stay in Portugal, principal among them the friendship of Pessagna of Genoa who during many years enjoyed the privilege of the Portuguese Admiralty, besides many other Italians,

merchants and mariners, who had come thither in the hope of making their fortune under the enterprising regime of the new Government and among whom was his own brother Bartolomeo.

It has been asked : In what year did Columbus first come to Portugal? *Adhuc lis sub judice est.*

If we accept as the most probable the year 1470, it follows that, counting the year of his birth in 1436, he came to Portugal in the prime of his manhood, at the age of thirty-four. He remained here fourteen years, according to his own statement in the letter already cited. We have then the time of Columbus' life spent in Portugal covering the most important years of his manhood, and one, the study of which must needs throw much light upon the scientific accomplishments of a period which first demonstrated the possibility of realizing the great thought which occupied the discoverer, not of finding a new world, but of arriving by sea westward at the garden of spices, India, or rather the island of Cipango.

Columbus was a master in the art of cartography as in kindred accomplishments, and he could say of himself without exaggeration that God had gifted him with both genius and a singular skill of hand. During his early stay in Lisbon, resting for a time from the active life of the mariner whilst he gave himself to the pursuit of speculative studies and nautical calculations, he profited by his technical ability in order to maintain his expenses. Fra Bartolomeo de Las Casas states expressly that, "for some time he supported himself by the industry of his genius and the labor of his hands, designing and painting mariners' charts, which he drew with faultless perfection and sold to the sailors."

Another source of income for him seems to have been certain commercial transactions in which he engaged in Lisbon. This we know from his testamentary dispositions, in which he consigns various sums to different merchants resident in the city, which indicate past commercial negotiations.

Between the years 1474 and 1475 he espoused Donna Filippa Moniz Perestrello, daughter of the donatario of the Isle of Porto Santo, Bartolomeo Perestrello, whose father Filippo was a native of Piacenza in Italy. The only account which we have of this lady we owe Fernando, the second son of Columbus. He refers to the courtship of his father in the following manner : "He was a man of beautiful appearance and noble deportment, and it happened that on visiting the college *de Todos os Santos*, where the Admiral used to go to Mass, he met a lady called Donna Filippa Moniz, who received

her education there and who so engaged him by her accomplished manner and the elevated tone of her conversation, that a friendship arose between them which ended by her becoming his wife."

Whether it was merely with a view of gaining information or to serve the interests of his family, it is certain that shortly after his marriage, accompanied by his wife, he made a journey to the island of Porto Santo, where Pedro Correa a distant relative of his and an old resident of the isle, was governor. Here also his son Diego, the only one of this marriage, first saw the light.

It is very probable and confirmed by the local traditions of the place that Columbus made distinct journeys to Madeira and to the Azores, for the purpose of obtaining information relating to his seafaring projects.

Lisbon, however, was the place where he fixed his residence during the greater part of the time which he spent in Portugal. That capital was the scene of an activity hitherto unknown in Western Europe. Scientific and commercial circles were alike interested in the geographical questions propounded by different men of learning and of affairs. In the midst of it all Columbus felt his own hopes and desires constantly grow and he labored with indefatigable zeal at the accomplishment of his projects despite the necessity there was of procuring an immediate livelihood for himself and his house. We have proof of this in his correspondence with the Florentine professor Paolo Toscanelli, one of the most celebrated geographers of that day whom he consulted regarding some doubts he had in reference to his favorite ideal. In one of his letters he avails himself of the courtesy of a Florentine merchant resident at Lisbon to send to Toscanelli a chart and a small globe by which he attempts to explain more clearly his theories. Toscanelli readily applauded the magnificent and noble plans of Columbus and sent him the copy of a letter, dated June 25, 1474, which he had written to a Canon of Lisbon, named Fernando Martins, in reference to the possibility of finding a direct sea-route to India as suggested by Columbus. Strengthened in his conviction by the opinion of Toscanelli, and furthermore, by his study of the work of Marco Polo, Columbus cast his eyes to the very end of the world and undertook a journey, first northward, to Iceland the *ultima Thule* of the ancients, and thence south following the coast line of Africa as far as Guinea. "I have been," he says, "on Fort *Mina* belonging to the King of Portugal, which lies upon the equinoctial line and I can bear witness that it is not, as they assert, inhabitable."¹

¹ Fort S. Georgio della Mina at Guinea was not constructed until 1482 under John II.

Columbus did not lose sight of any argument or proof which might confirm him in his belief. He scoured the literature of the philosophers and the historians, of past ages, including the writings of the early Fathers, for traces regarding certain unknown parts of the world. From every available source he gathered such records of fabled regions and wondrous islands as are to be found scattered among the ancient classics, which allude to the *Atlantis* of Plato, the fantastic accounts of the isle of *S. Brandao* and the island of the *seven cities*. In the journal which he kept during his first sea voyage, Columbus tells us that he met in Portugal a person who endeavored to obtain a vessel for the purpose of searching for an island which he had once seen, west of the Azores. He eagerly watched for every indication which might possibly throw light upon the existence of unknown lands toward the west. He had heard from the inhabitants of Madeira, Cape Verde and the Azores of strange objects which appeared after heavy storms from the west upon their shores. A large piece of wood wrought in odd fashion and apparently without the aid of iron instruments had floated in with the tide. Enormous pieces of bamboo cane, gigantic pine trees, and strangely shaped canoes appeared from time to time on the coast. Once two human corpses altogether different in conformation of features and color from any known races had been swept ashore after a violent storm on the Azores.

With these and many other facts of a similar character, collected during his stay in Portugal, he finally matured his gigantic plan. He had spent several years in meditation, study and calculation, and having in the meantime visited the most distant regions for the purpose of verifying certain observations and statements of which he had heard, he was now prepared to take the final step and ask of King John II the means by which he might carry them into execution.

We cannot, at this point, refrain from transcribing an interesting passage to be found in a celebrated Portuguese historian of those times, John de Barros (1496-1570), who in a manner sums up the life of Columbus in Portugal as follows: "Seeing that John II was anxious to explore the entire coast of Africa in the hope of thus finding a way to India, he (Columbus) being of the Latin race and accordingly fond of geographical studies; having moreover read the accounts of Marco Polo, who speaks at some length of the Eastern regions, and what had been written about the kingdom of Cathay¹ and the great island Cipango, imagined that by sailing across the western ocean he might come upon said island

¹ Strabo xv, 699 speaks at length of *Kāśāra* an ancient Indian monarchy whose capital was destroyed in 326, B. C. by Alexander.—Edit.

of Cipango. For just as at the time of the Infante Dom Enrico, the Terceira islands were discovered, in the same manner other lands might be found by sailing farther west . . . With these imaginary notions which had been suggested by the continual cruising and the experience of professional sailors living here, who had taken part in past successful discoveries, he came to the King and asked him for some vessels that he might go on a voyage of discovery of the island Cipango in the western ocean . . . The King said that he would speak with Dom Diego Ortiz, the Bishop of Ceuto, and with Mastro Rodrigo and Mastro Jose, to whom he was accustomed to refer subjects of cosmography and enterprises of discovery. All these gentlemen looked upon the proposal of Columbus as chimerical . . . and with this idea they gave no more attention to the matter and he was allowed to depart. From the King he turned toward Castile."¹

Columbus had ended his mission in Portugal. At the beginning of the winter 1484, accompanied by his little son, whom death in the meantime had bereft of his mother, we behold him on his way to Spain ready to offer to others the fruits of his study and labors which, it cannot be denied, had ripened on the soil of Portugal.

How can we explain the apathy with which the proposition of Columbus met at the court of John II, from men who can hardly be said to have been less learned than the great discoverer, in the science of astronomy and geography? There is only one answer. Scientific knowledge alone is never equal to the task of engendering efforts which would carry out enterprises such as this. It requires a soul filled with the passionate conviction of the truth of its conception, an indomitable will, conscious that it can triumph over every obstacle and determined to press on despite opposition to ultimate success. What the men who gauged the proposal of Columbus at the Portuguese court lacked was not so much the scientific appreciation of its value, as rather the enthusiastic conviction, the absolute

1. Cf. *Decadas de Asia* di Giovanni de Barros.

Among Portuguese authors who wrote before Giovanni de Barros the only one who refers to Columbus is the chronicler Ruiz de Pina. He merely mentions that the navigator cast anchor at Lisbon upon his return from the discovery of the island of *Cipango* and of the Antilles.—Garcia de Rezende literally copies both Ruiz de Pina and Giovanni de Barros, adding what we have cited above. It is only at a much later date that we can call for the testimony of Portuguese historians, who, if they had not had cognizance of the work of Fernando Columbus and the History of India by Las Casas, could not have added anything to what Giovanni de Barros had written. There still exists a letter of John II, written in answer to one from Columbus during his stay in Spain, in which he asks for safe conduct through Portugal, and wherein the King promises him that he will be well received.

faith of its author in its immediate realization. It was this enthusiasm, this perfect confidence in the triumph of his idea that urged the fearless navigator on to face unknown difficulties in the effort to discover a new passage to the Indies and which ended in his discovery of a new world.

In conclusion let me add the following passage from the chronicle of Dom John II by Ruiz de Pina, which refers to the final sojourn of Columbus in Portugal. "In the year 1494 whilst the King was at *Val de Paraizo*, on the 6th of March, there arrived in Testello di Lisbona Christopher Columbus, an Italian, who returned from the discovery of the island of *Cipango* and the *Antilia*, which he had undertaken at the command of the King of Castile. The King being at once apprized of this fact, bade him come to his presence. Columbus upraided the King, especially for his disregard in having allowed him to depart without credentials and without any authority in reference to these discoveries, as he had asked him in the first place to do. It was suggested to the King on this occasion to allow Columbus to be put to death, since, with the demise of the discoverer, the continuation of the enterprise by the King of Castile would cease. But the King who was a God-fearing man, did rather defend Columbus, and having bestowed certain honors and presents upon him, dismissed him."

FRANCISCO SANCHEZ DE CASTRO.

Lisbona, 1 Luglio, 1892.

CONCIVI · CHRISTOPHORO · COLUMBO
TRIUMPHALI · DIE · XII · OCTOBRIS · A · D · MDCCCXCII
QUARTO · EXEUNTE · INVENTÆ · AMERICÆ · SÆCULO
CARMEN · DICAT
JOSEPHUS · A · ALIZERI · C · M

I

Salve, Concivis, Genuæ "Superbæ"
Nobilis proles, decus atque summum,
Hoc melos, quaeso, patrii Pœtæ
Sume benigne.

II.

Dulce enim est prorsus mihi tum decorum
Principem Nautam decorare laude,
Quamquam iners Musam impediât morosa
Saepe senectus.

III.

En tibi texunt roseas coronas
"Virgines castae, puerique puri,"
Dum simul te mellifluis honorant
Dulciter hymnis.

IV.

Nam die hoc fausto meritos libenter
Quatuor reddunt tibi sæcla honores ;
Maximus grati resonat tibi orbis
Plausus ubique.

V.

Sed tuum imprimis celebrat triumphum
Urbs vetus regnaus Ligurina in ora,
Quae suam te vult, titulo Parentis,
Dicere prolem.

VI.

Ast et Hispanus repetit triumphum,
 Quem piget tarde, ac pudet heu ! laboris
 Praemium tanto tribuisse nautae
 Ferrea vincla !

VII.

Teque collaudat generosa tellus
 —Quam novam Europae veteri dedisti—
 Splendidis gestis, cito proditura
 Splendidiora.

VIII.

Hinc tui nunquam immemor, hos benigno
 Excipit corde Ausonios, avita
 Quos reluctantes patria exulare
 Cogit egestas.

IX.

Nec tuum urget cor perituri honoris
 Splendide mendax, vehemens cupido,
 Sed neque auri sacra fames frequenter
 Pectora cogens.

X.

Et tibi sceptrum haud cupis obtinere
 Barbaras gentes avidus domare,
 Nec tuum tentant animum procacis
 Gaudia vitae.

XI.

Sed vis ad lucem fidei vocare
 Nescium Christi populum benigne,
 Quem premit dire tenebrosi Averni
 Perfidus hostis.

XII.

Atque vis sacram revocare terram
 Turcico immanique jugo et Sepulchrum
 Quo novo Christi jacuere ternis
 Membra diebus.

XIII.

Hinc iter tutat dubium, atque fluctus
Frenat, ac iras Boreae coercet
Qui lacum verbo domuit furentem
Gennezarethi.

XIV.

Fervide unaquaque die invocata
Protegit te Stella Maris potenter,
Et ratem optatas fragilem remotas
Ducit ad oras.

XV.

Mira res prorsus ! pavidum COLUMBUM
Esse te terris tua sors volebat ;
Sed novam reddunt te aquilam peracta
Splendida gesta.

XVI.

Interim terris probat hos honores
Sponsa Christi nobilis, immo et auget,
Quae tibi Romæ aureolam est datura
Cœlicolarum.

XVII.

Major at Coelis agitur triumphus,
Dum tuam frontem æthereo serenam
Ipsamet gaudet redimire serto
Magna Isabella.

XVIII.

Salve, Concivis, patriæ vetustae
Gloria haud saeculis peritura mille,
Tu decus nostrae assidue futurus
Urbis et orbis !

Niagara University, Niagara Co., N. Y.

CONFERENCES.

DEVOTIONS TO AVERT THE CHOLERA.

We here suggest a method of devotion which can be easily adapted to all circumstances and requires no authorization from the Ordinary of the Diocese. It consists of *Private Exposition* which may be given at any time and without organ accompaniment or other solemnity and no matter how few persons assist at it. This ceremony is performed in the following manner :

Six or more wax candles are lighted upon the altar of the Most Blessed Sacrament. The priest, vested in surplice and stole, takes the Tabernacle key and with folded hands, and head covered with the biretum, goes to the foot of the altar. Here he genuflects, then ascends to the altar, opens the Tabernacle, genuflects and moves the Pyxis (Ciborium), containing the Most Blessed Sacrament, close to the door, so that it may be seen by the faithful. (He is not permitted to take it out of the Tabernacle.) He then genuflects on one knee, descends to the foot of the altar and incenses the Most Blessed Sacrament.¹ He can then recite prayers in the vernacular, such as are given below, or any others suitable for the occasion, and the people may join in these.

After this the "Tantum Ergo" with the Versicle "Panem de coelo" etc. and the oration "Deus qui nobis sub sacramento" etc., is recited or chanted. The oration "Pro quacumque necessitate" or any other may be added to this.

The adoration finished, the priest ascends the altar, genuflects on one knee, removes the Pyxis back to its place, genuflects, and closes the Tabernacle.

Ordinarily, as here stated, the *Blessing is not given with the Pyxis*, but *during the month of October*, where these devotions are carried on in connection with those of the Holy Rosary, the Benediction can be given with the Ciborium. This is, however a special privilege attached to the Rosary devotions ordained by the present Sovereign Pontiff for this month and intended for poor churches and chapels where the regular ceremonial of Benediction with the Remonstrance and the customary solemnity of chant, etc., cannot be carried out.²

¹ The incensing may be dispensed with in cases of necessity.

² Cf. AMER. ECCL. REVIEW, Vol. II, p. 325 note.

It is needless to say that this mode of Private Exposition is not intended to replace the more solemn method of Exposition where it is held, either as prescribed for the month of October, or at other times with the sanction of the Ordinary.

Indulged Prayer.

The following prayer, addressed to S. Ignatius of Loyola, was indulged by Pope Leo XIII, on occasion of the Cholera Epidemic in Europe in 1885.

O glorious Patriarch, St. Ignatius, we humbly beseech thee to obtain for us above all things the grace to avoid sin and also to be preserved from the destructive disease of the cholera, one of those many scourges with which the Lord punishes the crimes of nations. May thy example excite in us a strong desire to devote all our energies to the greater honor of God and the salvation of our neighbor. Obtain for us from the most loving Heart of our Lord Jesus that grace which is the crown of all heavenly gifts, namely final perseverance and eternal salvation. Amen.

Indulgence 200 days once a day if said with contrite and devout heart. Rescr. S. C. Indulg. Feb. 5, 1885.

Other indulged prayers suitable for similar occasions are to be found in the English *Raccolta* n. 176 and 177, "Prayers for times of affliction and trouble."

THE FEAST OF ST. JOSEPH IN THE RUBRICS.

In a decree of August 15 of this year (*cf. Analecta*) the Holy See provides for the transfer of the Mass and office of S. Joseph in case the 17th of March should be Passion-Sunday or fall within Holy Week. In the first instance the Mass and office of the saint are to be transferred to the *Monday immediately following Passion-Sunday* in the second case the feast is to be celebrated on *Wednesday after "Dominica in Albis."*

This Decree is to be inserted in all the Roman Missals and Breviaries as part of the Rubrics.

PRIVILEGIUM BINATIONIS.

Qu. Our parish, in a large city, numbers less than 4,000 members. The church seats 1,000 and will comfortably hold 1,300. There are three priests. We have five Masses on Sundays and holidays. At three of the five Masses the church is not half filled.—Is there the *necessitas binandi* of which P. Lehmkuhl speaks, Vol. II, no. 212? For one priest, I think, there is, for more than one to duplicate, I am convinced, there is not. Your opinion will be greatly appreciated.

Resp. If the seating capacity of the church and the actual number of the people attending the successive Masses be considered as the sole criterion of the *necessitas binandi*, there would appear to be no reason in the above case for making use of the indult by which a priest may say two Masses on the same day.

But the privilege, whilst rigorous in requiring an *actual necessity*, "ob necessitatem populorum" as the S. Congregation has repeatedly declared, is not limited to cases which come under the title of *angustia loci*. It includes as a rule, "graves causae" of any kind "quae majorem numerum celebrare suaderent" (Cf. S. C. de Prop. Fid. Instr. 24 Mai. 1870); in other words such causes as would practically prevent a considerable number of people from regularly fulfilling the precept of hearing Mass.

That the Canons of the Church should be very emphatic in prohibiting the unrestricted exercise of this privilege, stands to reason when we remember the possibility of various abuses to which Benedict XIV refers as arising out of it. Hence the Bishop is obliged to satisfy himself, on his own responsibility, of the necessity there may be for granting the privilege in particular churches. In determining this necessity he has simply to ascertain whether there are any legitimate causes which prevent a goodly number of the people from attending the other Mass or Masses celebrated at stated hours. Lehmkuhl himself interprets the rule laid down by Benedict XIV as "de communi jure" when he says: "Sensus evidens in quo Benedict XIV . . . licere dicit bis missam celebrare, non restringitur ad solam loci angustiam, sed ad alias etiam causas, ob quas totus populus ad eandem missam simul convenire non potest." (Theol. mor. Vol. II, 213.)

It will be questioned whether there is here any such cause, since there are actually four other Masses at which the people could easily assist without crowding the church if they properly divided their attendance.

The objection may be true, and theoretically it is so. But as a matter of fact we would suggest, that especially in our large cities, the Catholic population consists of *dependents*, servants of one category or another, who have not the disposal of a regular hour in the morning, even on Sundays, much less on holidays. Even if it be true that the majority could leave their ordinary duty to hear Mass at a fixed time, there still remains a considerable number who are obliged to shift. If some unavoidable delay causes them to miss the eight o'clock Mass, they can go at nine—but they might not be able

to go either earlier or later than between these two hours. This would not be the case in settled or small communities where the habits of each family are regulated by definite circumstances, but with servant girls, nurses, operators and others who are required on duty Sundays as well as week days, it is different. If in a congregation of three thousand souls, there were only fifty or sixty of this description who habitually run the risk of being late or losing Mass, unless there be provision made for them outside of the four Masses, at fixed hours, it would, we believe, be sufficient reason for duplicating, provided the Ordinary approve of it. Some such motive must have determined the S. Congregation in its decision regarding the number of persons for whose benefit the indult of Bination might be used. In 1688 the S. C. Inqu. declared that 15-20 persons, who should have to miss Mass unless the priest duplicated, were not a sufficient number to sanction the use of the faculty. But in the same year the Propaganda declared that *in the case of servants* the indult might be used if there were ten or twelve who should otherwise be without Mass. "Quare," remarks Lehmkühl upon this decision, "non ex solo numero, sed etiam *ex hominum conditione et necessitate ratio desumenda est.*" (L. c. 215, 3.)

If to this we add the fact that the Masses at certain hours are often overcrowded and that some persons cannot, on account of delicate health, attend these, nor the very early Mass, nor the late service because of its length, and that where the number of such persons may be supposed to be considerable it is well to recognize the need on general principles, then it becomes evident that the privilege of Bination is not without its sufficient title of *necessitas populi*.

The third Plenary Council (Tit. iii, 109) assures us that this necessity need not be absolute, but such as would be indicated by the benefit which it offers to our Catholic people in the absence of a sufficient number of priests to provide for their actual spiritual needs; and whilst it can never be used without the express sanction of the Ordinary, that is to say, not at the discretion of even the pastor, yet the Bishops are advised "non tantum haud timeant reatum illicitae iterationis, sed potius existiment se muneri suo defuturos, si vel ipsi pro populi necessitate missam non iteraverint vel missionariis suis hanc facultatem non concesserint."

It may be remarked, in conclusion, that the indult of duplicating, with us, is local, not personal. Hence the responsibility of its lawfulness rests not with the celebrant, but with the Bishop or indirectly with the rector, on whose representation it is obtained. Cu-

rates, or visiting priests, or those who have temporary charge, or a substitute who is called from another church to supply an extra Mass, require no sanction for duplicating if the privilege is attached to the regular duties of the church. Of course no stipend may be accepted for a second Mass except at Christmas.

THE IMPEDIMENT "PUBLICAE HONESTATIS" IN THE UNITED STATES.

Qu. Are promises of marriage between Catholics in this country to be regarded as equivalent to *Sponsalia*; or rather, is there such a thing as *Sponsalia* where the Council of Trent is not promulgated?

The question arises from the fact that a priest here recently blessed a marriage between a young man and the sister of the lady to whom the groom was engaged. This was done without the consent or even knowledge of the lady. The priest maintains that there was nothing irregular in the proceedings since *Sponsalia* have no existence in this country and consequently there was no *impedimentum publicae honestatis*.

Resp. A solemn engagement or promise of marriage, if otherwise *validly* made, begets the impediment called *publicae honestatis*, quite independently of the promulgation of the Decrees of Trent. This holds good even where no *formal* act of the betrothal takes place, as is customary in some countries.

We say designedly "a solemn engagement," because social habits frequently cause a less serious meaning to be attached to such "marriage promises," which are often mere proposals, indicating a desire or *intention* of future marriage *if* the friendship or attachment of the parties should prove lasting. This, we believe, is the prevailing view with us, and it largely modifies the rigor of the ecclesiastical law which created the impediment *publicae honestatis* in deference to a public sentiment less likely to affect a contract of the same kind at the present day. It will be remembered that the impediment *publicae honestatis* is based upon an old civil law, which sanctioned a marriage promise by its authority as a safeguard to society. Not only were the conditions under which such promises were made in former times less vague than at present, owing to the closer boundaries within which marriage connections were usually formed, but the effects of abuse were much more serious, because the pagan institutions, which looked upon women as chattel, were not wholly effaced for centuries after the Christian rule began. From the civil code the law was transferred into the Ecclesiastical Court under the

Christian commonwealth and hence we have the impediment *publicae honestatis*.

In this light does Kenrick look upon promises of marriage made without any seriously expressed intention on both sides to bind themselves to a permanent engagement. "Quae leviter et temere fiunt promissiones, non sunt sponsalium instar habendae; sed de *seria* voluntate se utrinque obligandi *constare* debet ut iis tanta inesse vis agnoscatur. (Theol. mor. Tr. xxi, 13.)

Sabetti, in answer to the question "whether promises usually made regarding marriage are to be held in all cases as having the force of true *Sponsalia*," says: *Neg.* nam saepe promissiones illae potius propositi quam verae promissionis speciem prae se ferunt. Hoc *quod generatim verum est*, potiori jure applicandum est nostris adolescentibus, inspecta eorum ratione agendi. (Theol. mor. Tr. xviii, n. 838, qu. 3.)

The recent declaration of the Holy See in reference to *matrimonia non praesumenda* is an implicit acknowledgment of this view as justifiable on the whole in the United States. (Cf. AMERICAN ECCL. REVIEW, Vol. VI, 394.)

But whilst such are the general grounds on which a judgment may be formed as to the application of the *impedimentum publicae honestatis*, it is obvious that in determining the seriousness of promises of this kind each individual case must be probed on its own merits. The proofs of mutual affection, the disposition of the parties betokening deliberation and sound sense, their age and position, the impression which their attachment has made among their friends, these and other incidental circumstances must guide the pastor in forming an estimate of the binding force of the engagement which would render any attempted marriage invalid—as in this case within the first degree of consanguinity. In nearly every case of this kind it is wisest to consult the Ordinary before acting. "Plerumque praesulis auctoritas imploranda est quando de sponsalibus publice initis solvendis agitur, ne offensio fidelibus nascatur." (Kenrick, l. c. n. 27.)

THE INDULGENCES OF THE BLUE SCAPULAR.

Qu. In the May number of the REVIEW a list of indulgences of the Blue Scapular is given. I notice the omission of one which, if it be authentic is certainly the most remarkable of all. My only reason for questioning its authenticity is the fact that you omit it. It is found in P. Vercruysse's

"Manuel de Solide Piété" Vol. II, p. 59 (Edit. 1871). A footnote, which I translate as literally as possible reads as follows :

"As for the indulgences it is advised in order to gather an ample harvest of them, to join (to sew) to the two pieces of the common scapular the little scapulars of the Immaculate Conception of the Blessed Virgin. Whoever is enrolled and who wears it can gain; besides all the indulgences of the common scapular and the very numerous ones accorded to the order of Theatines, at the same time the indulgences granted to those who visit the seven Basilicas at Rome, the Church of the Portiuncula at Assisi, the Church of St. James of Compostella, and the Holy Land of Jerusalem. This extraordinary favor, which might be called the *indulgence of indulgences*, has been renewed by a Decree of the Sacred Congregation, March 31, 1856 and confirmed by our Holy Father Pius IX, on April 14 of the same year. One can gain all these indulgences every time, *toties quoties*, that one recites six *Paters*, six *Aves*, and six times the *Gloria Patri* in honor of the Most Holy Trinity and of the privilege of Mary, praying indeed for the ordinary intention but without adding other prescribed prayers or *going to Confession and Communion* (italics are mine). All is applicable to the souls in Purgatory. For associated priests all altars are privileged."

The REVIEW states (p. 395) that Confession and Communion are necessary, referring to a Rescript of Pius IX, June 7, 1850, that is six years earlier than the one mentioned by P. Vercruysse. Surely if such extraordinary indulgences can be gained so easily, it should be made known; and if, on the other hand the Decree is erroneous, it should be corrected. Please answer this difficulty in the REVIEW.

T. D.

Resp. The note in the work of P. Vercruysse as quoted by our correspondent is erroneous inasmuch as it omits an important restriction mentioned in the Decree. According to P. Beringer, consultor of the S. Congregation, the clause in the Decree of March 31, 1856, stating that "one can gain *all these indulgences* every time, *toties quoties*, that one recites six *Paters*," etc., is to be understood *only* of the *partial* indulgences. The Decree reads :

Praeterea S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita in comitiis general. Habitis die 31 Mart. 1856, decreto suo declaravit, supradictas indulgentias septem Urbis Basilicarum, Portiunculae Jerusalem et S. Jacobi Compostellae toties quoties acquiri posse, et quocumque loco preces fuderint, *servato decreto S. Congregationis Indulgent. die 7 Mart. 1678 approbato ab Innocentio XI, quod incipit "Delatae saepius"* etc.

The reference made here to a previous Decree of Innocent XI shows that neither the S. Congregation nor Pius IX intended to include in the concession the *Plenary* Indulgences for the living which

are attached to the visitation of the above mentioned churches, since that Decree limits the gaining of a Plenary Indulgence to *semel in die*.

However even thus restricted the Indulgence appears remarkable. P. Beringer, in his last edition of P. Manrel's authoritative work on Indulgences, says, after stating what we have mentioned above : " In any case, since the present Sovereign Pontiff omitted this *toties quoties* indulgence from the " Summarium " of the Third Order and especially according to a reply given in a recent case of the " Via Crucis " indulgence (a similar case in which the S. Congregation merely answers : *Ex documentis non constat indulgentias toties lucrari posse, quoties pium exercitium iteratur.*) it would be advisable to recite the six Paters, etc., of the Blue Scapular *with the intention of gaining all the indulgences which the Holy See has granted as attached to this exercise.*

It is evident therefore, why we omitted the mention of this indulgence. Nor did the omission affect our object in any *practical* way. A full list of indulgences is found in any *Raccolta*, and if we gave a summary of the privileges at all it was merely as a complement to the article on the Blue Scapular which appeared in the same number of the REVIEW and was intended to call the attention of the clergy to so excellent a devotion. Those who interest themselves in it and wish to keep count of each indulgence will find them, I believe, in a separate manual sent to those who apply for the faculty of blessing, and investing in the Blue Scapular.

As to our reference to a rescript of Pius IX, 7th June 1850, it affects the privilege of applying these Indulgences to the Poor Souls, which statement is separated from the one that follows by a period. Whilst the usual conditions for gaining a *Plenary* Indulgence are Confession and Communion together with prayer according to the intentions of the Sovereign Pontiff the one referred to by our correspondent may be gained without this condition, not *toties quoties* or each time, but *once a day*.

We notice among the *partial* indulgences mentioned in the summary of the REVIEW : An *hour's* meditation (60 years). It should read : *Half an hour's* meditation.

ANALECTA.

DE CHRISTOPHORO COLYMBO.

VENERABILIBVS FRATRIBVS
 ARCHIEPISCOPIS ET EPISCOPIS
 EX HISPANIA, ITALIA ET VTRAQVE AMERICA
 LEO PP. XIII.

VENERABILES FRATRES

Salutem et Apostolicam Benedictionem.

Quarto abeunte saeculo, postea quam homo Ligur ad ignotas trans Oceanum Atlanticum oras, Deo auspice, primus appulit, gestiunt homines et memoriam rei grata recordatione celebrare et auctorem extollere. Nec sane facile reperiatur, quae permoveat animos studiaque inflammet, caussa ulla dignior. Res enim per se omnium est, quas ulla aetas unquam ab hominibus effectas vidit, maxima et pulcherrima : is vero qui fecit, pectoris ingenique magnitudine post natos homines cum paucis comparandus. Eius opera, ex inexplorato Oceani sinu alter emersit orbis : centena mortalium millia ex oblivione et tenebris in communem humani generis societatem restituta, ex fero cultu ad mansuetudinem atque humanitatem tracta ; quodque est longe maximum, eorum communicatione bonorum, quae Iesus Christus peperit, ad vitam sempiternam ab interitu revocata.— Europa quidem, subitae rei novitate et miraculo tunc attonita, quid Columbo debeat, sensim postea cognovit, cum nimirum deductis in Americam coloniis, commeatu assiduo, mutatione officiorum, dandis accipiendisque mari rebus, ad naturae cognitionem, ad communes copias, ad opes incredibilis est accessio facta, unaque simul Europaei nominis mire crevit auctoritas.— In hac igitur tam multiplici significatione honoris, atque in hoc velut concentu gratulantium, omnino silere non decet Ecclesiam, quippe quae more atque instituto suo, quidquid usquam honestum ac laudabile videatur, probat libens ac provehere nititur. Honores illa quidem singulares et maximos reservat praestantissimis in genere morum virtutibus, qua salutis aeternae animorum cohaerent : non idcirco tamen spernit aut parvi aestimat ceterum genus : immo vero magna voluntate favere honoremque habere consuevit egregie de civili hominum coniunctione meritis atque immortalitatem apud posteros consecutis. *Mirabilis enim Deus est maxime in sanctis suis* : sed divinae virtutis eius in iis quoque apparent impressa vestigia, in quibus eluceat vis quaedam animi ac mentis excellens, quia non aliunde in homines lumen ingenii, atque excelsitas animi, nisi a parente et procreatore Deo profiscuntur.

Sed praeterea alia est caussa, eademque prorsus singularis, quamobrem recolendum nobis memori gratulatione putemus immortale factum.

Nimirum Columbus noster est: quandoquidem si paulisper spectetur qua potissimum caussâ consilium cepit *tenebrosum mare* conquirere, et qua ratione consilium conatus est exequi, dubitari non potest, plurimum in re suscipienda perficiendaque potuisse fidem catholicam, ita ut non parum hoc etiam nomine universum hominum genus debeat Ecclesiae.

Fortes quidem atque experientes viri, cum ante Christophorum Columbum tum postea, numerantur non pauci, qui ignotas terras, ignotiora maria pertinaci studio exquisierint. Quorum memoriam fama hominum, beneficiorum memor, iure praedicat, praedicabit, propterea quod scientiarum atque humanitatis propagavere fines, communemque prosperitatem auxere: idque non levi negotio, sed per summam animi contentionem, nec raro per summa pericula.—Est tamen, quod hos inter atque eum, de quo loquimur, magnopere differat.—Videlicet haec praecipue nota Columbum distinguit, quod emetiendo remetiendoque immensa Oceani spatia, maius quiddam atque altius quam ceteri, petebat. Non quod nihil ille moveretur honestissima cupiditate sciendi, beneque de hominum societate merendi; nec quod gloriam contemneret, cuius acriores in magnis pectoribus solent esse morsus, aut spem utilitatum suarum funditus aspernaretur: verum prae his humanis rationibus universis longe in illo ratio valuit religionis avitae, quippe quae sine ulla dubitatione et eam mentum voluntatemque homini dedit, et in summis saepe difficultatibus constantiam cum solatio praebeuit. Hanc enim praecipue sententiam atque hoc propositum eius insedissem animo constat: aditum Evangelio per novas terras novaque maria patefacere.

Id quidem parum verisimile videri eis potest, qui in hanc rerum naturam, quae percipitur sensibus, cogitatione omni curâque contractâ, recusant intruere maiora. Sed contra in maximis ingeniis hoc fere existit, ut malint altius assurgere: sunt enim ad concipiendos divinae fidei instinctus afflatusque optime omnium comparata. Certe studium naturae cum religionis studio Columbus coniunxerat, atque haustis ex intimi fide catholica praeceptis mentem conformarat. Hac de caussa cum ex astronomica disciplina et veterum monumentis comperisset, trans noti orbis terminos magna terrarum spatia etiam in occidentem patere, nulli hominum ad eam diem explorata, observabatur animo multitudo ingens, miserandis circumfusa tenebris, vesanis ritibus ac Deorum inanum superstitionibus implicita. Miserum agresti cultu ferisque moribus vivere: miserius carere notitia rerum maximarum, atque in unius veri Dei ignorance versari. Haec igitur apud animum suum agitans, primum omnium expetivit, christianum nomen, christianae beneficia caritatis in occidentem extendere: quod totâ rei gestae historiâ abunde comprobatur. Sane cum a Ferdinando et Isabella Hispaniae regibus primum petiit, rem suscipere ne gravarentur, plane exponit caussam, *fore ut ipsorum gloria ad immortalitatem cresceret, si nomen ac doctrinam Iesu Christi inferre in regiones tam longe dissitas instituisent.* Nec multo serius compos votorum factus, contendere se a Deo testatur, *ut reges divina eius ope gratiaque velle pergant novas oras nova litora Evangelio imbuere.* Ab Alexandro VI Pontifice maximo viros apostolicos maturat per litteras petere, in quibus ea est sententia: *sacrosanctum*

Iesu Christi nomen et Evangelium quam latissime disseminare me aliquando posse, Deo adiutore, confido. Atque efferebatur, putamus, gaudio, cum Raphaeli Sanchesio primum ab India redux Òlisipone scriberet, agendas Deo immortales gratias, quod sibi successus tam prosperos benigne dedisset: gaudere ac triumphare Iesum Christum in terris aeque ac in caelis oportere, proxima iam gentium innumerabilium, quae antea ad interitum ruerent, salute. Quod si Ferdinando et Isabellae auctor est ut novum orbem adiri commerciaque cum indigenis institui nisi a christianis catholicis ne sinant, eam affert caussam, quod incepto conatuque suo nihil petivit aliud, quam religionis christianae incrementum et decus. Idque Isabellae, quae summi viri mentem intropexerat ut nemo melius, optime cognitum: immo idem plane propositum pientissimae et ingenio virili magnoque animo feminae constat fuisse. Illa enim de Columbo affirmarat, futurum ut in vastum Oceanum se animose daret, rem effecturus, divinae gloriae caussa, magnopere insignem. Et ad ipsum Columbum secundo reducem, optime collocatos, scribit, quos ipsamet in expeditiones Indicas fecisset, quosque esset factura, sumptus: inde enim amplificationem catholicae rei consecuturam.

Alioqui praeter caussam humana maiorem, unde erat ille constantiam animique robur haustus ad ea perferenda, quae coactus est usque ad extremum perferre et perpeti? contrarias intelligimus eruditorum sententias, virorum principum repulsas, furentis Oceani tempestates, assiduas vigilias, quibus usum luminum plus semel amisit. Accessere proelia cum barbaris, amicorum et sociorum infidelitates, consceleratae conspirationes, invidorum perfidiae, obrectatorum calumniae, impositae innocenti compedes. Omnino necesse homini erat laboribus tantae molis ac tanto concursu succumbere, nisi se ipse conscientia sustentasset pulcherrimi facti, quod nomini christiano gloriosum, atque infinitae multitudini salutare perspiciebat fore.—Quod quidem factum ipsa temporis adiuncta mirifice illustrant. Si quidem Americam Columbus aperuit quo tempore prope erat ut magna in Ecclesiam procella incumberet. Quantum igitur ex rerum eventis divinae providentiae vias existimare homini licet, vere singulari Dei consilio natus videtur ille Liguriae ornamentum ad ea, quae catholico nomini ab Europa impenderent detrimenta sarcienda.

Vocare Indorum genus ad instituta christiana, erat profecto Ecclesiae munus atque opus. Quod illa munus statim a principio incohatum, insistere perpetuo caritatis tenore perrexit, itemque pergit, ad ultimam Patagoniam novissimo tempore progressa. Columbus tamen certus praecurrere ac munire vias Evangelio, penitusque hac in cogitatione defixus, omnem operam suam ad id retulit, nihil fere aggressus nisi religione duce, pietate comite. Res commemoramus vulgo compertas, sed ad mentem animumque viri declarandum insignes. Scilicet coactus a Lusitanis, a Genuensibus, infecta re, abire, cum in Hispaniam se contulisset, intra parietes religiosas domus ad maturitatem alit meditatae conquisitionis grande consilium, conscio ac suasore religioso viro, Francisci Assisiensis alumno. In Oceanum, circumacto septennio, denique egressurus, quae ad expiandum animum pertinent, curat in procintu: caeli Reginam precatur ut coeptis adsit cursumque dirigat: nec prius vela solvi, quam implorato numine Trinitatis augustae, imperat. Mox in altum provectus, saeviente mari, vociferante

remige, tranquillam mentis constantiam tuetur, fretus Deo. Propositum hominis ipsa loquuntur imposita insulis novis nova nomina: quas quidem ubi singulas attigit, Deum omnipotentem supplex adorat, neque possessionem earum init, nisi *in nomine Iesu Christi*. Quibuscumque appulsus oris, non habet quicquam antiquius, quam ut Crucis sacrosanctae simulacrum defigat in litore: divinumque Redemptoris nomen, quod toties aperto salo cecinerat ad sonitum murmurantium fluctuum, in novas insulas primus infert: eamque ob causam ad Hispaniolam aedificandi initium a molitione templi facit, popularesque celebritates a sanctissimis caerimoniis exorditur.

En igitur quo spectavit, quid egit Columbus in regionibus tanto maris terraeque tractu indagandis, inaccessis ad eam diem atque incultis, quarum tamen humanitas et nomen et opes celeri cursu in tantam amplitudinem, quantam videmus, postea crevere. Qua tota in re magnitudo facti, et vis varietasque beneficiorum, quae inde consecuta sunt; grata quidem recordatione atque omni honoris significatione celebrari hominem iubent: sed primum omnium agnoscere ac venerari singulari ratione oportet aeternae mentis numen atque consilium, cui sciens paruit inservivit novi inventor orbis.

Quo igitur digne et convenienter veritati solemnia Columbiana agantur, ad celebritatum civilium decus religionis adhibenda sanctitas est. Propterea sicut olim ad primum facti nuntium grates Deo immortalis, providentissimo, publice actae sunt, praeunte Pontifice maximo: ita nunc in renovanda auspiciatissimi eventus memoria idem arbitramur faciendum. Edicimus itaque ut die XII Octobris, aut proximo die Dominico, si Ordinarius loci ita expedire censuerit, in Ecclesiis Cathedralibus et Collegiatis ex Hispania, Italia, atque ex utraque America, post Officium diei, solemniter Missa celebretur de *Sanctissima Trinitate*. Quod, praeter nationes quae supra memoratae sunt, apud ceteras quoque confidimus fore ut idem, Episcopis auctoribus, peragatur: quod enim omnibus profuit, id convenit pie grateque ab omnibus celebrari.

Interim divinorum munerum auspicem et paternae Nostrae benevolentiae testem, vobis, Venerabiles Fratres, et Clero populoque vestro apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die XVI Iulii An. MDCCCXCII, Pontificatus Nostri Decimoquinto.

LEO PP. XIII.

LITTERAE APOSTOLICAE DE PIA CONSOCIATIONE SACRAE FAMILIAE INSTITUENDA.

LEO PP. XIII.

AD PERPETUAM REI MEMORIAM.

Neminem fugit rei privatae et publicae faustitatem a domestica potissimum institutione pendere. Quo enim altiores domi egerit radices virtus, quo solertius parentum voce et exemplo fuerint puerorum animi ad religionis praecepta informati, eo uberiores in rem communem fructus redunda-

bunt. Quapropter summopere interest ut domestica societas non solum sancte sit constituta, sed sanctis etiam regatur legibus; in eaque religionis spiritus et christianae vitae ratio diligenter constanterque foveatur. Hinc profecto est quod misericors Deus cum humanae reparationis opus, quod diu saecula expectabant, perficere decrevisset, ita eiusdem operis rationem ordinemque disposuit, ut prima ipsa eiusdem initia augustam mundo exhiberent speciem Familiae divinitus constitutae, in qua omnes homines absolutissimum domesticae societatis, omnisque virtutis ac sanctitatis intuerentur exemplar. Talis quidem Familia extitit Nazarethana illa, in qua, antequam gentibus universis pleno lumine emicuisset, Sol iustitiae erat absconditus: nimirum Christus Deus Servator Noster cum Virgine Matre, et Ioseph viro sanctissimo, qui erga Iesum paterno fungebatur munere. Minime dubium est quin ex iis laudibus, quae in societate et consuetudine domestica ex mutuis caritatis officiis, ex sanctitate morum, ex pietatis exercitatione proficiscuntur, maxima quaeque enituerit in sacra illa Familia, quae siquidem earum futura erat ceteris documento. Ac propterea benigno providentiae consilio sic illa constituit; ut singuli christiani qualicumque conditione vel loco, si ad eam animum advertant, facile possint cuiuscumque virtutis exercendae habere causam et invitamentum. Habent revera patresfamilias in Ioseph vigilantiae providentiaeque paternae praeclarrissimam normam: habent matres in Sanctissima Virgine Deipara amoris, verecundiae, submissionis animi perfectaeque fidei insigne specimen: filii vero familias in Iesu, qui *erat subditus illis*, habent divinum obedientiae exemplar quod admirentur, colant, imitentur. Qui nobiles nati sunt, discent a Familia regii sanguinis quomodo et in edita fortuna se temperent, et in afflictis retineant dignitatem: qui dites noscent ab ea quantum sint virtutibus posthabendae divitiae. Operarii autem et ii omnes qui, nostris praesertim temporibus, familiarum rerum angustiis ac tenuiore conditione tam acriter irritantur, si ad sanctissimos illius domesticae societatis consortes respectent, non deerit eis causa cur loco, qui sibi obtigit, delectentur potius quam doleant. Communes enim cum sacra Familia sunt illis labores: communes curae de vita quotidiana: debuit et Ioseph de mercede sua vitae rationibus consulere; imo ipsae divinae manus se fabrilibus exercuerunt. Nec mirum sane est si sapientissimi homines divitiis affluentes, eas abiicere voluerint, sociamque cum Iesu, Maria et Ioseph sibi eligere paupertatem. Quibus e rebus iure meritoque apud catholicos sacrae Familiae cultus mature invectus, maius in dies singulos incrementum capit. Id quidem probant tum christianorum sodalitates sub invocatione Sacrae Familiae institutae, tum singulares honores ei reddit, tum potissimum a decessoribus Nostris ad excitandum erga eam pietatis studium impertita privilegia et gratiae. Huiusmodi cultus magno in honore habitus est iam inde a saeculo decimo septimo, lateque per Italiam, Galliam et Belgium propagatus, totam fere Europam pervasit: deinde praetergressus vastos Oceani tractus, in America per Canadensem regionem, cur praesertim atque opera Venerabilis Servi Dei Francisci de Montmorency-Laval primi Quebecensis Episcopi, et Venerabilis Servae Dei Margaritae Bourgeois, sese extendit, faustis, quae effloruit auspiciis. Postremis hisce temporibus dilectus filius Franciscus Philippus Francoz Societatis Iesu piam Consociationem a Sacra Familia

Lugduni fundavit, quae fructus laetos atque uberes, Deo iuvante, de se pollicetur. Consociationi tam auspiciato conditae illud est salutare propositum: nimirum familias christianas arctiori pietatis nexu Sacrae Familiae divincire, vel potius omnino devovere, eo etiam consilio, uti scilicet Iesus, Maria et Ioseph familias sibi deditas tamquam rem propriam tueantur et foveant. Qui soclorum in numerum sunt adsciti, debent ex instituto cum iis qui domi commorantur, in unum convenire, coram imagine Sacrae Familiae decreta pietatis officia praestare: providere, ea opitulante, ut inter se colligatis fide mentibus, caritate voluntatibus in amore Dei atque hominum, vitam ad propositum exigant exemplar. Piam hanc consociationem Bononiae ad instar Lugdunensis institutam decessor Noster felices recordationis Pius IX similibus litteris approbavit, deinceps Epistola die V Ianuarii MDCCCLXX. ad pium auctorem data, singularis laudis praeconio est prosequutus. Ad Nos quod attinet, cum summopere curemus, et deligamus quaecumque ad animarum salutem iuvandam maxime valent, nolimus desiderari laudem et commendationem Nostram; datisque ad dilectum Filium Nostrum Augustinum S. R. E. Cardinalem Bausa, ex dispensatione Apostolica Archiepiscopum Florentinum, litteris eam Consociationem utilem ac salutarem, nostrisque temporibus valde accommodatam esse significavimus. Quas vero Nostra sacrorum Rituum Congregatio, suffragante dilecto Filio Nostro Caietano S. R. E. Presbytero Cardinali Aloisi-Masella eidem Congregationi Praefecto, consecrationis christianarum familiarum formulam, et precationem coram imagine Sacrae Familiae recitandam Nobis proposuerat, probavimus, et utramque ad locorum Ordinarios transmittendam curavimus. Deinde veriti ne germanus memoratae devotionis spiritus tractu temporis oblanguesceret, eidem Nostrae Sacrorum Rituum Congregationi mandavimus, ut Statuta concinnaret, quibus in universo catholico orbe piae consociationes sacra Familiae instituendae adeo inter se coniunctae forent, ut unus omnibus praeficeretur praeses, qui eas auctoritate summa regeret et moderaretur. Statuta post accuratum examen ab eadem Sacra Congregatione exarata, sunt eadem quae subscribuntur.

STATUTO DELLA PIA ASSOCIAZIONE
UNIVERSALE DELLE FAMIGLIE
CONSCRATE

Alla Sacra Famiglia Di Nazaret.

1.—Scopo della pia Associazione si è che le famiglie cristiane si consacrino alla Sacra Famiglia di Nazaret e la propongano alla propria venerazione ed esempio, onorandola davanti la sua immagine con preghiera quotidiana, e modellando la vita sulle sublimi virtù, delle quali essa diede l'esempio ad ogni classe sociale, e particolarmente all'operaia.

2.—La Pia Associazione ha il suo centro in Roma presso l'E.mo Cardinale Vicario *pro tempore* di Sua Santità, che ne è il Protettore. Egli coadiuvato da Monsignor Segretario della Sacra Congregazione dei Riti e da due altri Prelati a sua scelta, ed oltre a questi da un Ecclesiastico coll'ufficio di *Segretario*, dirige l'Associazione medesima in tutte le parti del mondo, procurando che essa conservi lo spirito e il carattere della propria istituzione, e sempre più si propaghi.

3.—In ogni Diocesi o Vicariato Apostolico, l'Ordinario per meglio promuovere la Pia Associazione tra i suoi fedeli, si varrà dell'opera di un Ecclesiastico a sua scelta, col titoli di *Direttore Diocesano*.

4.—I Direttori Diocesani terranno corrispondenza coi Parrochi, a' quali soli è affidata l'iscrizione delle famiglie della rispettiva loro Parrocchia. Nel maggio poi di ciascun anno i Parrochi comunicheranno ai Direttori Diocesani, e questi, sotto la dipendenza dell'

CONSTITUTION OF THE ASSOCIA-
TION OF CHRISTIAN FAMILIES.

1.—The object of the Association is to induce Christian families to consecrate themselves to the Holy Family of Nazareth. This is done by their proposing the Holy Family to their special veneration and imitation; by performing special daily devotions before an image of the same and modelling their own lives after the sublime virtues of which it gave the example not only to all classes of society but particularly to the laboring class.

2.—The Association has its centre in Rome under the presidency of the Cardinal Vicar *pro tempore* of His Holiness. He, assisted by the secretary of the S. Congreg. Rit, and by two other prelates of his choice, together with an ecclesiastic as secretary, will have the direction of the Association throughout the world, maintaining its character and spirit and procuring its constant wider diffusion.

3.—The Ordinary of each Diocese or Vicariate Apostolic will, with a view of promoting the object of the Association, appoint an ecclesiastic of his choice as *Diocesan Director*.

4.—The Diocesan Directors are to place themselves in communication with the parish priests to whom belongs the exclusive right of enrolling the families of their respective parishes.

In the month of May, each year, all the parish priests will send the

Ordinario, alla Sede centrale di Roma il numero delle nuove famiglie ascritte alla Pia Associazione.

5.—La consacrazione delle famiglie si farà secondo la formola approvata e prescritta dal Sommo Pontefice Leone XIII. Essa può farsi in particolare da ciascuna famiglia, ovvero da più famiglie riunite nella Chiesa Parrocchiale presso il proprio Parroco, o suo delegato.

6.—L'immagine della Sacra Famiglia di Nazaret dovrà trovarsi in ciascuna delle famiglie ascritte, ed i membri di esse almeno una volta al giorno, e possibilmente la sera, pregheranno in comune innanzi la medesima. Si raccomanda a tal uopo in modo particolare la formola di preghiera approvata dal regnante Sommo Pontefice, ed altresì l'uso frequente delle tre note giaculatorie:

Gesu, Giuseppe e Maria, vi dono il cuor l'anima mia.

Gesu, Giuseppe e Maria, assistetemi nell'ultima agonia.

*Gesu, Giuseppe e Maria spiri in pace con Voi l'anima mia.**

7.—L'immagine della Sacra Famiglia può essere o quella menzionata nella Lettera della sa. me. di Pio IX del 5 gennaio 1870, o qualunque altra in cui sia rappresentato il Nostro Signore Gesù Cristo nella sua vita nascosta che menò con la B.ma Vergine Sua Madre e col castissimo Sposo di

number of families enrolled in their parishes during the year to the Diocesan Directors, and they in turn will send them, under the direction of their Ordinaries, to the central seat of the Association in Rome.

5.—The act of consecration of families is to be made according to the approved form prescribed by the Sovereign Pontiff Leo XIII; it may be performed by each family privately at home or by a number of families united in the parish church with their pastor or his substitute.

6.—A picture of the Holy Family should be placed in the home of every family enrolled in the Association. Before it the members of the household should assemble at least once each day, if possible in the evening, to offer prayer in common. The formula of prayers approved by our Holy Father, Leo XIII, is especially recommended for this purpose, as likewise the frequent repetition of the well-known ejaculatory prayers:

Jesus, Mary, Joseph, I offer you my heart and my soul.

Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary, Joseph, may I breathe forth my soul in peace with you.*

7.—The above-mentioned picture of the Holy Family should be either that approved of by Pius IX, in his letter of January 5, 1870; or any other in which our Lord Jesus Christ is represented in His hidden life with His Holy Mother, the Blessed Virgin, and St. Joseph, her chaste spouse. It belongs to the

* Indulg. 300 days each time. For the recital of any one of the three ejaculations 100 days. — Pius VII, 28 Apr, 1807.

Lei, San Giuseppe. Rimane però sempre nell'Ordinario, a norma del Tridentino, il diritto di escludere quelle immagini che non fossero secondo il concetto proprio di questa Associazione.

8.—Le famiglie ascritte all'Associazione godono delle Indulgenze e dei vantaggi spirituali concessi dai Sommi Pontefici, come viene indicato nella pagella di aggregazione.

9.—Il Cardinale Protettore col suo Consiglio formerà e pubblicherà un Regolamento, nel quale si troveranno particolari disposizioni intorno a ciò che può tornare più utile alla Pia Associazione, e specialmente s'indicheranno le sue Feste proprie, il giorno della Festa Titolare, la rinnovazione annua dell'atto di consacrazione da farsi collettivamente, le adunanze da tenersi ecc.

Ordinary, according to the rules laid down by the Council of Trent, to exclude such pictures as are not in harmony with the particular object of the Association.

8.—The families enrolled in the Association enjoy all the indulgences and other spiritual advantages granted by the Sovereign Pontiffs, as will be noted in the card of enrollment.

9.—The Cardinal Protector with his counsel will draw up and publish a schedule of regulations, in which all that relates to the useful management of the Association will be indicated, together with its proper feasts, the titular day, the annual renewal of the act of consecration made in common, the manner of holding reunions, &c.

Quae quidem Statuta, cum de iis supradictus Cardinalis Praefectus ad Nos retulisset, comprobavimus et Apostolica Auctoritate Nostra rata habuimus et confirmavimus, derogatis abrogatisque quae super hanc rem scita actaque sunt, nominatim Apostolicis Litteris die III. Octobris anno MDCCCLXV datis, et omnibus actis, quae ad primariam Lugdunensem Consociationem spectant. Volumus autem, iubemus ut Consociationes omnes Sacrae Familiae cuiuscumque tituli, quae nunc existunt, in hanc unicam et universam coalescant. Excipimus tamen religiosas Congregationes huius tituli quae constitutionibus utantur ab hac S. Sede approbatis, et Confraternitates proprie dictas, dummodo canonice sint erectae et ad regulas et normas dirigantur a Romanis Pontificibus praescriptas, nominatim a Clemente VIII. in Constitutione *Quaecumque*, die VII. Decembris anno MDCIV. Hae vero Confraternitates ac religiosae Congregationes, quae fortasse adscribendis familiis operam hactenus dederunt, in posterum ab huiusmodi cura, quae solummodo Parochis, commissa est, prorsus absterneant. Haud tamen necesse est ut familiae iam alicui Consociationi adscriptae, pro indulgentiis aliisque muneribus spiritualibus obtinendis iterum adscribantur, dummodo servant ea quae in novis hisce Statutis praescripta sunt. Consociationis universae Praesidem eligimus renuntiamus Nostrum in hac alma Urbe Vicarium in spiritualibus generalem pro tempore, atque in perpetuum Patronum damus cum omnibus iuribus et facultatibus, quae nimirum potestatem gerenti iudicentur necessariae.

Illi autem Concilium adesse volumus Urbanorum Antistitem, in quibus

Secretarius pro tempore Nostrae Sacrorum Rituum Congregationis. Quod superest, Nobis spes bona est omnes, quibus est animarum credita salus, maxime Episcopos, studii huius Nostri in hac pia Consociatione provehenda socios ac participes sese facturos. Qui enim cognoscunt et Nobiscum deplorant christianorum morum demutationem et corruptelam, res incutunt in familiis religiosis et pietatis amorem, et accensas supra modum rerum terrestrium cupiditates, ipsi siquidem vel maxime optabunt tot tantisque malis opportuna afferri remedia.

Et siquidem nihil magis salutare aut efficax familiis christianis cogitari potest exemplo Sacrae Familiae, quae perfectionem absolutionemque complectitur omnium virtutum domesticarum. Quapropter curent ut familiae quamplurimae, praesertim operariorum, in quas insidiarum vis maior intenditur, piae huic Consociationi dent nomen. Cavendum tamen est ne a proposito suo Consociatio deflectat, neve spiritus immutetur; sed quae et quomodo decretae sunt pietatis exercitationes et preces integrae serventur. Sic implorati inter domesticos parietes adsint propitii Iesus, Maria et Ioseph, caritatem alant, mores regant, ad virtutem provocent imitatione sui, et quae undique instant mortales aerumnae, eas leniendo faciant tolerabiliores. Decernentes haec omnia et singula uti supra edicta sunt firma rataque in perpetuum permanere, non obstantibus constitutionibus, litteris Apostolicis privilegiis, indultis, Nostris et Cancellariae Apostolicae Regulis, ceterisque contrariis quibuscumque.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die xiv. Iunii MDCCCXCII. Pontificatus Nostri Anno xv.

S. Card. VANNUTELLI.

II.

DE THEOLOGIAE DISCIPLINA IN SEMINARIO VATICANO CONSTITVENDA.

LEO PP. XIII.

MOTV PROPRIO.

Alumnis Seminarii Vaticani, qui prope sub oculis Nostris in tutela et quasi in umbra Beati Petri adolescent, peculiare quaedam curas ad hoc tempus adhibere placuit; quemadmodum videmus illustres Decessores fecisse non paucos, nominatim Urbanum VIII. cuius providentia Seminarium ipsum anno MDCXXXVI est conditum, et utrumque Benedictum, XIII, XIV, quorum ab altero in meliorem sedem traductum, ab altero privilegiis ornatum est. Qua in re et per se ipsam iuventuti sacrae opportuna et omnino decora ad religionem dignitatemque basilicae Principis Apostolorum, opera Nobis collegii Canonicorum eiusdem basilicae desideranda quidem non fuit.—Nos igitur, praeter nonnullas ipsis aedibus Seminarii accessiones adiunctas, id, quod pluris erat, impensiore diligentia spectavimus ut virtutis in eo doctrinaeque studia incrementis optimis proveheremus. Ad doctrinam proprie quod attinet, litterarum et humanitatis cursum iussimus esse.

apparatiorem; item cursum consequentem philosophiae, apta etiam rei physicae suppellectile instructum ceterisque praesidiis quibus adolescentium ingenia acui solent et expoliri: ista vero omnia eo modo et via eisque cum laudibus magistrorum exigenda censuimus, ut eadem institutio commode posset utiliterque vel externis patere, hac praesertim sub extremam Urbem regione. Consiliis Nostris atque expectationi bona fructuum copia, ex moderatorum et doctorum sollertia, respondit. Sic aucta in Nobis benemerendi voluntate, de villa cogitavimus ad saluberrimam alumnorum relaxationem paranda; quod iam in Sabinis, molitione a solo educta, perfecimus. — Illud reliquum esse videbatur, ut quod iure tridentino hac in causa decretum praecipue est, clericos *ecclesiasticis disciplinis instituendos*, hoc ipsi Seminario nequaquam opus esset petere aliunde, sed sibimet liceret domestica inter septa praestare posse; ex quo praeterea largior illis usura temporis esset futura et salva melius regulae sanctae custodia. Haec Nobiscum reputantes, optantesque posse Nos eo amplius eiusdem iuventutis institutioni prodesse, induximus animum, ut disciplinam theologiae, quae ibi velut inchoata et compendiaria aliquandiu fuit, pleno quo decet modo et stabili, auctoritate Nostra constitueremus. — Itaque, ut visum est, sic hisce litteris edicimus et declaramus velle Nos, ad studia litterarum et philosophiae, quae in Seminario Vaticano coluntur, sacra theologiae disciplina in posterum accedat, ad eam plane rationem tradenda quam saepenumero in simili re commendavimus, ex praescripto nimirum Doctoris Angelici. Quare ad eius doctrinae cognatasque partes convenienter tractandas magisteria destinentur prudenti iudicio: in rei autem perpetuam tuitionem suppedabit redditus certa vis pecuniae, quam eidem Seminario statuimus attribuire. Quod Nos tanto quidem libentius facimus quanto maiore tenemur spe, futurum sane, Deo bene iuvante, ut de hoc etiam benevolentiae Nostrae in dilectos filios testimonio, parem ipsi ac de collatis antea beneficiis amplioreque gratiam sedulitate et fructibus referant, ad praeclaram Ecclesiae matris laetitiam et Cleri Vaticani ornamentum.

Iamvero quae per has litteras a Nobis decreta sunt, ea rata et firma perpetua maneant, contrariis non obstantibus quibuscumque.

Datum Romae apud S. Petrum die xxv iulii, an. MDCCCLXXXII, Pontificatus Nostri quintodecimo.

LEO PP. XIII.

DECRETUM.

UBIS ET ORBIS.

De Festo s. Iosephi S. B. V. M.

Ex quo Summus Pontifex Pius IX, beatum Ioseph, purissimum Deiparae immaculatae Virginis sponsum atque Christi Domini Salvatoris nostri putativum patrem, universae Catholicae Ecclesiae Patronum constituit, antiqua Christifidelium pietas erga ipsum inclytum Patriarcham mirifice aucta est. Haec porro pietas, nova veluti addita flamma, ferventius exarsit postquam Sanctissimus Dominus Noster Leo Papa XIII, per suas encyclicas litteras, sub die xv. Augusti anno MDCCCLXXXIX. datas, gloriosi eiusdem Pa-

triarchae dignitatis praestantiam et validissimum apud Deum patrocinium celebravit, atque erga caelestem Patrum devotionem cōhortationibus favoribusque inter fideles fovere subinde non destitit. Hinc factum est ut ad Apostolicam Sedem undique transmissae sint postulationes, quo amplioris in sacra liturgia cultus honores beato Ioseph tribuerentur.

Iamvero Sanctitas Sua, etsi de his supplicibus votis sibi delatis summo afficeretur gaudio, utpote quae populorum in dies succrescentem devotionem referrent; nihilominus eundem Sanctum Patriarcham potiori liturgico cultu, qui ordinem immutaret iamdiu in Ecclesia sapientissime praestitutum, ditare minime censuit.

Verumtamen quum saepe saepius illius Festum XIV. Kalendas Aprilis affixum, ob occursum Dominicae Passionis, vel Hebdomadae Maioris ea die recolere nequeat, ac proinde eius celebratio iuxta rubricas aliquando nimium protrahenda sit, ne id in detrimentum vertat singularis illius obsequii, quod suo caelesti Patrono universus Catholicus Orbis una simul exhibet; Sanctitas Sua, ex Sacrorum Rituum Congregationis consulto, statuit ut iis annis, quibus praefatum Festum occurrerit in Dominica Passionis, transferatur in Feriam secundam immediate sequentem; et quoties inciderit in Maiorem Hebdomadam, reponatur in Feria quarta post Dominicam in Albis, tamquam in sede propria: servato rubricarum praescripto quoad translationem festorum iisdem diebus occurrentium.

Hoc autem decretum promulgari, atque in rubricis Breviarii ac Missalis Romani adiici praecepit. Die xv. Augusti MDCCCXCII.

L. ✠ S.

C. Card. ALOISI-MASELLA, *S. R. C. Praefectus.*
 Pro R. P. D. VINCENTIO NUSSI, *S. R. C. Secretario.*
 IOANNES PONZI, *Substitutus.*

THE CRUCIFIX OF THE "VIA CRUCIS."

(PRIVILEGIUM APOSTOLICUM.)

Reverendissimo Patri Ministro Generali Fratrum Minorum circa Privilegium commutandi preces injunctas pro acquisitione indulgentiarum Stationum Viae Crucis cum Crucifixo benedicto.

LEO PP. XIII.

DILECTE FILI, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Exponi Nobis curavisti, ex benignitate Apostolica Ministro Generali Ordinis tui pro tempore existenti, aliisque Sacerdotibus tum secularibus tum regularibus ab eo delegatis, privilegium fuisse concessum crucifixos benedicendi cum applicatione indulgentiarum Viae Crucis seu Calvariae, ita ut Christifideles, qui legitime impediuntur quominus pium exercitium Viae Crucis in locis, ubi ipsum rite institutum est, peragere possint, si ante imaginem Crucifixi Redemptoris sic benedictam vices repetant Orationem Dominicam, salutationem Angelicam, et laudem Gloria Patri, easdem Viae Crucis indulgentias adipiscantur. Insuper roganti Decessori

tuo Summus Pontifex Pius Nonus rec. mem. litteris xviii. Decembris MDCCCLXXVII benigne concessit, ut ipse, durante munere, gravi morbo laborantibus hanc recitationem in breviores aliquas preces commutare posset. Jamvero cum tu, dilecte fili, similem Nobis adhibueris postulationem, Nos piis hujusmodi votis tuis obsecundare volentes, tibi facultatem facimus, ut, donec Ministri Generalis Ordinis tui munere fungaris, iis tantum, qui, deficientibus gravi morbo viribus, recitandis viginti Pater, Ave et Gloria omnino impares sint, concedere possis, ut eorum loco ad acquirendas indulgentias Viae Crucis, ipsi ore recitent actum contritionis et invocationem: "Te ergo quaesumus tuis famulis subveni, quos pretioso sanguine redemisti," et mente saltem sequantur recitationem ab alio adstante factam trium Pater, Ave, Gloria. Non obstantibus nostrae ac Cancellariae Apostolicae regula de non concedendis indulgentiis ad instar, aliisque Constitutionibus, et Ordinationibus Apostolicis, ceterisque contrariis quibuscumque.

Datum Romae apud Sanctum Petrum, sub annulo Piscatoris die 1x Septembris MDCCCXC, Pontificatus Nostri anno decimo tertio.

Pro Dno. Card. LEDOCHOWSKI.
J. Archiep. SELEUCIEN. Substitutus.

NOTE.—We are obliged to transfer a number of important Book Notices to our next issue.

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AMERICAN ECCLESIASTICAL REVIEW.

VOL. VII.—NOVEMBER, 1892.—NO. 5.

THE THEODICY OF ARISTOTLE.

Die aristotelische Auffassung vom Verhältnisse Gottes zur Welt und zum Menschen. Von Dr. Eugen Rolfes.—Berlin, Mayer & Müller, 1892.

THE account frequently given in books treating of philosophy and the history of philosophy, of the theodicy of Plato and Aristotle; of the part, viz., which treats of the relations of God to the world and man, has always produced an unpleasant impression in my mind. It has seemed so inconsistent with other parts of the metaphysics and theology of these illustrious sages, and so very unreasonable, that I have been inclined to suspect a misunderstanding of these ancient philosophers. Two summers ago, I devoted a part of my vacation at Lake George to a study of the works of Archbishop Satolli,—not very light reading for the summer, one may well imagine. I was agreeably surprised to find that this deep and original thinker positively affirms that Plato has been misinterpreted. He does not go into the question at length, but merely throws out some most interesting observations by the way. Of course a thorough investigation and treatment of the subject would be most desirable. Perhaps Dr. Rolfes, whose work we propose here in part to review, will take a hint and give us another treatise on Plato's theodicy. For the present, he has only taken up the theodicy of Aristotle, which he has discussed in a most able and ingenious manner, as every competent critic will admit, even if he does not agree with his conclusions.

The most serious fault which Christian philosophers find in the

systems of Plato and Aristotle is this : they ascribe to them the erroneous and fundamentally false doctrine that matter and the world are only partially dependent from God, and are in a very essential sense independent of Him in respect to origin and nature. The errors ascribed to them are widely different from each other. To Plato is ascribed the doctrine that the first matter which is subjacent to all forms is eternally self-existent. The work of God consists in impressing ideas upon this pre-existing subject, by the exercise of intelligence and volition. He is the Architect and First Cause of the world as an ordered universe ; its Sovereign Lord and Final Cause ; but not its first efficient cause of being, *i. e.*, its Creator.

Setting aside for the present the last mentioned topic, I pass on to the consideration of the doctrine of Aristotle and the exposition of the views of Dr. Rolles upon this head.

To Aristotle is ascribed the doctrine that not only the primal matter, prescinding from its forms, but the forms also, the universe with all its substances and their accidents, must be regarded as not depending from God as first and efficient cause, but, consequently, as self-originated. This idea shuts out the relation of God to the world, not only as its Creator but also as its Architect. Moreover, according to this view of Aristotle's doctrine, God not only does not construct and govern the world by an act of intelligence and volition ; He does not even know of its existence, being wholly absorbed in self-contemplation, a contemplation which excludes all possibility of attending to any inferior object. The relation of God to the world is only the relation of final cause. All motion from potential to actual existence is the effect of an unconscious, necessary, physical attraction ; which diffuses itself from its centre in the divine essence through all grades of beings from the highest to the lowest, keeping them in a whirl of activity which has had no beginning and will have no end.

Such is the common representation of the Aristotelian theodicy. And, in connection with it, is the denial that the doctrine of the soul's immortality has any place in the philosophy of Aristotle.

Now, it is evident that such a view as this casts a very dark shadow on the reputation of Aristotle as a philosopher, and throws no little discredit on the schoolmen who acknowledged him as the prince of pagan sages, as well as on their system, in great measure derived from him. It discredits human reason and rational philosophy in general. It makes a breach in the wall for traditionalists. For, if Plato could not discover the relation of the world

to God as absolute First Cause, and Aristotle could not even perceive that order in the universe demands an intelligent architect, they have a plausible argument in favor of their thesis that human reason cannot construct a solid rational theodicy unless its premises and principles are disclosed by revelation.

It is impossible to question the high interest and importance of the work which Dr. Rolfes has undertaken, and, whatever may be the judgment of Catholic philosophers on his success in proving his points, no one who reads his brochure will deny that he has argued the case with subtlety and ability.

Before proceeding to give an abstract of his principal arguments I will enumerate his several theses and the propositions which he has undertaken to defend.

FIRST THESIS.

The movement of the world reduced to act by God as Final Cause and Efficient Principle.

- 1.—God the Final Cause of the world.
- 2.—God the Efficient Principle of the order of the world.

The second point is proved

- (a.)—From the concept of the immovable mover, in the *Physics* of Aristotle.
- (b.)—From the concept of pure actuality and other determinations in the last five chapters of the *Metaphysics*.
- (c.)—From single utterances.
- (d.)—From the intrinsic impossibility of the hypothesis of the omnipotence of the Final Cause.

SECOND THESIS.

The position of Aristotle in respect to the doctrine of creation.

- 1.—God, according to Aristotle's theory, the Author of the being of all things.
- 2.—The bringing of all things into being by creation, partly grounded in Aristotelian principles, partly, not intentionally, excluded.
- 3.—The same notion very closely approached in the doctrine respecting the origin of the rational soul and the celestial spheres.

4.—Nevertheless, this notion is not evolved into a perfectly true concept, nor employed in a logically consequent manner.

THIRD THESIS.

PROVIDENCE.

- 1.—The divine knowledge.
- 2.—The divine will.
- 3.—God's liberty and universal providence.

There are two more theses, one relating to psychology and one to ethics, which I pass over for the present, in order to give exclusive attention to theodicy.

ARGUMENT ON THE FIRST THESIS.

That Aristotle teaches the doctrine that God is the Final Cause of all being and movement in the universe is admitted by all ; so that in this respect his theory is in perfect harmony with the Catholic philosophy.

The proposition that he ascribes to God efficient causality in producing the order of the world is denied by many, and, therefore, needs to be proved. It is maintained that Aristotle proposes the theorem that God is the Final Cause, the last end of the world, in order to make intelligible the notion that He produces the course of nature without any active, efficient energy.

It is well known that Aristotle teaches the necessity of a primal source and origin of all movement, which is itself immovable. He argues that every active cause of motion which is itself subject to motion, must have the principle of motion not in itself but outside of itself. Therefore, you must trace all motion which is transmitted by intermediate movers back to a first mover which is at rest, in so far as any motion received from without is concerned. When he comes to explain how all movement begins from the immovable, he defines it as the ultimate object, the end, toward which all things tend by their movements. As the good and the true move the will and the intellect, so the First Mover moves all things as the object of love, first and immediately the beings who are nearest to Him, and through them in a descending series those which are more distant. It follows from this, say our opponents, that Aristotle denies active energy and working to the Godhead, and recognizes in it no outward influence except after the manner of a final cause,

as a quiescent, inactive end toward which all movement tends. They say also that this position is rendered indisputable by explicit affirmations of Aristotle that the life of God is not active but contemplative. Besides, according to Aristotle, God knows nothing of the world, thinks and knows Himself alone. Any turning from self-contemplation to the consideration of creatures would be inconsistent with His immutability and an unworthy occupation of His intelligence.

This is the principle argument of the opponents of Dr. Rolfes' thesis, and he begins his contrary argument precisely from this point, *i. e.*, he begins to prove his proposition that Aristotle ascribes efficient causality to God, from his doctrine respecting God as Final Cause. There is no doubt whatever that a valid and unanswerable argument for the truth that God is the First Efficient Cause of all being outside of Himself by intelligence and will can be drawn from premises contained in the doctrine of final causes. In fact, Janet has most conclusively proved the fundamental truths of philosophical theism by this process in his admirable treatise on "Final Causes." But the precise question is, whether Aristotle perceived and has expressed this conclusion : *viz.* that the last final cause must necessarily be first efficient cause.

There is nothing more explicitly and frequently affirmed by Aristotle than the principle that all movement in nature must be referred ultimately to the first moving cause which is the source and origin of all movement, moving all things by its intrinsic energy, and not itself the subject of any movement produced from within or from without its own essence. By movement or motion is not meant mere change of place, like the transit of a body from one part of space to another, but all change whatever, or to speak with metaphysical accuracy, all transition from mere passive potency or active power into act. There is no transition from mere potency into act, without the influence of that which is already in act. The potency of a ball to be propelled is inactive without a propelling force. The propelling power of the bat and the ball-player is inactive, until the energy of the ball-player is actually exercised. The capacity of development in a plant or animal is quiescent until active forces are brought to bear on the subject of their action. The mere power to make a statue or a poem produces nothing. A soul capable of thinking and willing, but quiescent, as in infancy, sleep, or idiocy, is not *ipso facto* an intelligent and free agent, but must be awakened to thought and volition by some influence proceeding

either from some other part of the subject himself, or from some external agent. The transition from not being into being is a movement, a passage from potentiality into act. All beings who have in themselves a mixture of act and potency, who do not exist by the necessity of their own nature, but are only by this intrinsic necessity possible, must make this transit from potency into act. The mere passive potency cannot of itself produce the act ; for nothing can come of nothing. All movements require a mover, and even if, *per impossibile*, you suppose the number of beings in act to be infinite, and the series of successive movements to have no beginning, you cannot account for transit out of potency into act without rising above the whole multitude of effects and causes, to the prime mover, the First Cause, who is above the whole series, and logically if not chronologically prior to all. This first being and first cause must be pure act, without any mixture of potentiality. Such a Being is God, according to Theistic and Christian philosophy, and according to the philosophy of Aristotle. No one can deny that Aristotle taught the origin of the world and all beings in it from God, and the dependence of all second causes from the First Cause. It is true that he held the universe to be boundless, and the number of its individual beings to be infinite ; moreover, that it had no beginning and will have no end, though subject to continual movements and changes in its particular substances and accidents. But this was only to say that God produced the transit from potential into actual being from eternity, and in an infinite number of terms. Moreover, he held that only the highest and most perfect spirits received their movement immediately from God, while all the inferior beings received it mediately through the action of second causes in a descending series. Yet, it was in virtue of the movement and the active power received from God, that these second causes were enabled to produce their effects. Whether the exercise of the divine energy in producing the world and its movements was necessary or voluntary in God, is a distinct question, which comes up for after-consideration. In either case the position stands firm that God alone is pure act in Himself, and the origin of all passage from potency into act in the universe. The notion of efficient causality is inseparable from this concept. Nevertheless, since Aristotle describes the life of God as one of pure contemplation, and admitting of no intrinsic change or movement from rest to action ; since he also represents Him as the object of knowledge and love towards

whom as a Being in repose all intelligent beings tend by their movement, drawing after them all inferior beings ; it is confidently asserted that this idea of God as Final Cause excludes the notion of an efficient energy of intelligence and will, especially as a *conscious* activity producing the beings of the world and their movements, and directing them, singly and collectively to a common end.

Aristotle says that God is the first and absolute Intelligible and Loveable, the infinitely True and infinitely Good, and as such moves intelligent spirits, who in turn move all other things. But does this presentation of God as the object of knowledge and desire exclude the concept of God as the efficient cause of the reduction of all beings from potentiality into act? Does the concept of the unchangeable repose of the divine Being in the contemplation of the True and the Good in Himself imply the denial of an active energy of omnipotence in actual, conscious, and intelligent exercise, producing the world? By no means!

Aristotle wishes to prove that the final cause or end, for which God produces the world and its movements is not outside of Himself, but is within Himself, is Himself ; that First and Final Cause are one.

The immovable resting of God in the contemplation and love of His own Being as the Truth and the Goodness in its infinite essence, is not in contradiction to a consideration of the true and the good in other beings, whose truth and goodness have their ground and origin in Himself, but only to a consideration whose term is something which has a being separate and independent from Himself. His eternal repose in His own intrinsic, essential beatitude is not in contradiction to an energy and an active working which has its origin, motive and end within Himself; but only to that which is awakened by a power outside of Himself, and for an end not in Himself, but something out of Himself, which He seeks to attain.

There is nothing in all that Aristotle says of God as Final Cause to contradict or weaken the argument previously made for the necessity of a First Cause and a First Mover to explain all the phenomena of change and movement in the universe. All energy and all act, in finite and changeable beings, whose essence implies and contains a potential element requiring an extrinsic force to become actuated, presupposes an energy original and undervived, in a Being who is pure Act by his Essence, and unchangeable.

It is impossible to formulate the concept of final causality with-

out introducing the concept of efficient causality. An object cannot tend to another object as its end and goal by movement, unless it is attracted by an efficient force proceeding from the latter, or propelled by a force within itself, or moved by a force exercised by a third subject, independent of both. The magnet makes the iron move toward itself by its own proper attractive force. The earth pulls the moon toward itself by the attraction of gravitation. On the other hand, the train from Washington to Baltimore is driven by the force within the locomotive. The cannon ball is propelled against the wall of the fort by the force of the powder confined within the gun and ignited.

The movement of the world toward God as Final Cause, the end and goal toward which all movement tends, must have an efficient cause either in the Final Cause itself, or in the subject of the motion, or in a third power. The last supposition is excluded by Aristotle's doctrine, a statement which it is wholly unnecessary to prove. If the first supposition is taken, viz., that God, as the ultimate object of knowledge and love, or as Final Cause, is the first principle and last reason of all movement, then He must produce motion toward Himself by attraction, or in other words, He must be the efficient as well as the final Cause of all the complex and orderly movements which take place in the universe, of all transit from the potential to the actual.

On the second supposition, either the world has come to be what it is by chance, or its whole order is self-existent and eternal, or it consists in an infinite series of generations, revolutions, changes of all sorts, a perpetual self-development without beginning or end.

All these notions are shut out by Aristotle's philosophy. He rejects the notion of chance as absurd, the notion likewise of an infinite series of second causes; and although he holds that the spirits of the highest celestial sphere, and the sphere itself are substantially unchangeable and eternal, nevertheless he refers their origin and accidental changes, their intelligence and felicity to the one Principle and Author of all forms, and as they have at least the one movement by which they tend toward God as their Final Cause, the maxim that all movement proceeds from a first mover applies to these as well as to all other beings in the world.

It is plain from all the foregoing that the whole order of the universe, with all its forms and movements, is to be referred to God as Final Cause, and that this relation pre-supposes and demands the exercise of an efficient causality which can only be in God.

The world cannot develop this order with all its movements from itself or under the influence of a third subject ; it must be reduced from potency into act, and into action by God himself, as the Author of at least all forms and all exercise of their active powers. God must originate and direct the universal rush of all things toward and around their centre. He cannot do this by a merely physical, mechanical attraction, like a magnet or a sun. For, according to Aristotle, He is by essence the pure Intelligible, and the pure Good or Lovable, which are identical with each other and with the intelligent and loving principle in the most simple and pure act which is the life of God. The action of God in the world must therefore be the action of intelligence and will. He sees the good which can be accomplished in the world by drawing it toward Himself in manifold ways, and He brings this good into actual existence by actually exercising the power of His intelligence and will. That this exercise of efficient causality should be unconscious, and that God should not only be careless of the world which owes its excellent order and perpetual motion to Him, but even be ignorant of its existence, is a notion irreconcilable with the intelligent nature and the intelligent mode of willing which are His essence.

The question whether this exercise be necessary or free is distinct, and requires separate treatment. But it cannot be considered as necessary in a physical, but only in a moral sense ; *i. e.*, that God must see by His intelligence what is best, and choose the same ; and therefore be unchangeably determined by His wisdom and goodness to produce from eternity the manifold order of the universe, embracing a boundless variety and number of forms. As for the objection that the statements of Aristotle exclude the possibility of a turning of the divine intellect and will from the contemplation and love of the best to the less good, it is worthless. For Aristotle excludes only the notion that God can receive wisdom and felicity from objects outside of Himself, but not the true concept that He sees all possible beings in His own essence, and loves the good which He essentially possesses, as diffusive of itself, from its own fulness, and not as a means of its own increase. In like manner, the objection that Aristotle represents the divine life as an unchangeable repose, and thus excludes the possibility of an active exercise of efficient causality, is equally futile. For it is the notion of a change from repose to activity, of a development of active life in the divine Being, of a laborious effort to accomplish something by which He will become better and richer, which Aristotle deservedly condemns.

There is nothing in this which contradicts the true concept of an activity in God, which implies no change in Him, no passage from rest to action, no laborious effort, no inward need and striving to complete the perfection of His self-sufficing being and beatitude, and which presents the idea of a perfect harmony between the eternal repose and the eternal activity of God in His immanent acts and in those which have an extrinsic term.

There is another consideration which seems most directly and decisively to refute the notion that the action of God on the world is, according to Aristotle, unconscious. It is, namely, that the philosopher teaches that God has, as intelligent, the absolute comprehension of Himself as intelligible. This includes the knowledge of Himself, as the Final Cause of the world, which implies the knowledge of the world itself and its relation to Him as its Final Cause.

There are, also, passages in the works of Aristotle in which he explicitly affirms the intelligent and intentional action of God upon the world as the efficient First Cause of its order.

Speaking of accidental causes of certain effects in the world, he affirms that accidents, even when they have a causal operation, are posterior to intelligence and nature, and that, therefore, no matter how much play chance may have in the construction and movements of the universe "reason and nature must be more originally the cause, as well of much else, as also of the universe which surrounds us." (22. Phys. 6. fin.)

Again, Aristotle says: "God and nature do nothing without a purpose." (De coelo. I. 4. fin.)

Once more, he says that we cannot deny to God and the good man the power to do evil. For this power does not make them evil, but, as being a power, is good. Upon which Suarez remarks that although Aristotle errs in ascribing to God the power to do evil, he is right inasmuch as he ascribes to Him the power of choosing what He will do. (Top. IV. 5. 126, a. 33, Suar. Disp. Met. 30, 16.)

There is no dualism or recognition of many principles in Aristotle's philosophy. He closes his *Metaphysics* with a quotation from Homer. "The government of many is never good, let there be one ruler." All the order in the universe and all its movements must be referred to one principle, to God as First and Final Cause.

ARGUMENT ON THE SECOND THESIS.

In the discussion of the Second Thesis, the author undertakes to prove that, according to Aristotle, God is the Author, not only of the order of the universe, but of the first being, also, of all things in it.

In the eighth chapter of the twelfth book of the *Metaphysics*, Aristotle calls God "the original principle and the first of beings."

This statement implies the derivation of all being whatever, not only as to specific and individual determinations, but also as to first being from God.

There are only three ways in which the actual being of the universe with all its forms, active forces, activities and phenomena in general, can be supposed to have its origin and first principle in God. One is that it comes from emanation. This hypothesis is incompatible with one of Aristotle's fundamental doctrines, the absolute immutability, self-sufficing life and beatitude of God.

Another is, that God, as Plato is supposed to have taught, impresses His ideas upon a pre-existing, self-existing first matter, the underlying subject on which He exercises His power as the Architect and Ruler of the universe. This is shut out by the doctrine of Aristotle, that first matter has no being, except what it receives from the actuation of form.

The third is the true concept, which finds its perfect expression in the doctrine of Christian philosophy, that God creates all things out of nothing by the word of His power.

Dr. Rolfes argues at some length, that the true interpretation of Aristotle is that which ascribes to him the doctrine that God is the Author of the whole underlying subject of the determinate being and order of the universe; a doctrine which implies creation.

This proposition has been virtually proved in the argument on the first thesis. It follows directly from the proposition that God is the Author of the order of the universe, that, on Aristotle's principles, He is also the Author of its first being. It is evident, that as the Author of its order, He produces it *ex nihilo sui*. But He produces it, also, *ex nihilo subjecti*. For, according to Aristotle, there is no really existing subject prior to the actuation of *materia prima* by its form. Every being, therefore, which has in it a mixture of potency and act comes into actual existence totally from nothing, by the act of God. It makes a transit from mere possibility into actual being, which is precisely what Aristotle means by the movement which must be caused by the first mover, "the original

principle and first of beings." The philosophy of Aristotle in respect to the relation of the world to God is summed up in the phrase of Homer: "The government of many is not good, let there be one ruler."

But although Aristotle both negatively and positively leads up to the doctrine of creation, he does not expressly formulate it; and if he had done so, there could be no controversy.

Perhaps his shortcoming and silence may be explained in this way. For him, the world was without a beginning in time. On this hypothesis, there was no transition from not being, or nothing, into being. The possible was always nothing in itself but it was always reduced to act by the eternal, causative act of God. Aristotle saw no contradiction in the concept of a world always existing and always receiving all its being from the One who is Being in plenitude, who is before all and by whom all things consist.

But he would not be likely to express the concept of the eternal production of the world *ex nihilo sui et subjecti* by the formula "God created the world out of nothing." This formula implies that we must go back to a beginning of the world which has nothing before it. But the fundamental idea of God, and universal being which is not God, in their relation to each other, is, that the latter is neither an emanation from the former, nor a product of chance, nor yet a self-producing, self-moving satellite of the central Deity, but a universe, all whose being is totally received from God, as its First and Final Cause.

Let this suffice for the present, as an exposition of Aristotle's doctrine on this head.

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ST. CHARLES BORROMEO AS A PREACHER.

IN one of the rooms of the Ambrosian Library at Milan are to be found several volumes of MS. sermons by St. Charles. They are not all in the neat handwriting of the Saint, but have in great part been supplemented, presumably by the faithful Possevino, who used to take down the words of his holy master whilst he preached. In 1747 the directors of the library published five good-sized quarto volumes of homilies and addresses by the Saint; but there still re-

mained nine folio volumes, " novem ingentes codices propria ejusdem manu, ad conciones, arborum modo, in sua capita veluti ramos distribuendas, exarati asservantur." ¹

The main bulk, therefore, of the unpublished works in the Ambrosian Library consists of sermon sketches from the hand of the holy Archbishop.

From a glance at these sketches, even more than from a study of the finished discourses which have been printed, we may form some estimate of the manner in which St. Charles composed his sermons and addresses ; that is to say, how he set about preparing himself for the task of preaching, and how he obtained that marvelous facility which would seem to be a natural gift requiring no forethought in its perfect use. The idea that St. Charles made or required no special preparation for his sermons is excluded by the very existence of the thousands of sketches mentioned above, some of which date close to the end of his life, as is evident from their headings.

That he could not have written out in detail every one of his sermons stands to reason. What he has written is enough to fill an ordinary laborious life ; and though he never lost a minute, reading, as Mgr. Fontana² assures us, even whilst he was being shaved, still he died comparatively young in a sphere preëminently active and practical which afforded little time for literary work, except at night.

But he preached at every public function in any of the great churches of his diocese where he officiated, and regularly on Sundays in his Cathedral, both morning and evening. This, we know, was the rule, yet he must have preached much oftener when not on visitation, for he begins one of his sermons bearing date February 24, 1584, and delivered at the Cathedral, with the following words : " It is several days, beloved brethren, that I have not seen your faces and you have not heard the voice of your shepherd, because he was prostrate with sickness—the fruit of sin." ³

If St. Charles possessed any facility in the way of composing, and a certain power in the delivery of his sermons, it must be distinctly attributed to constant and severe mental, moral and physical application, which served partly as a remote, and in part as a proximate

¹ Dedicatio ad edit. Homiliar. Mediol. 1747.

² MS. Bibl. Ambr. G. xxx, p. 52.

³ Hom. vol. iii, p. 385. This was in the year of his death when he had often to be carried on a pallet into the sacristy or church, owing to a wound in his leg, the pain of which, however, did not prevent him from attending personally to his episcopal duties, at least so far as it was compatible with the outward dignity of the sacred ministry.

preparation for his preaching. He had but little actual talent as a speaker ; his previous habits, at the time he began to preach, had unfitted him to use that little to advantage ; and if supernatural gifts contributed largely to his success as he advanced in his holy career, we cannot forget that these were gained only at the price of ceaseless mortification and self-discipline which compares hardly with the labor of the mere student.

HIS IDEAL OF THE PREACHER'S TASK.

As soon as St. Charles had, from his observations at Rome and Trent, realized the evils of his time which needed cure, he told his clergy that the cause of the moral and social decay around them lay in the fact that the ministry of preaching had been neglected for a long time past. The cause suggested the remedy. The people were still, as ever, eager for the word of truth, but they wanted men to break to them this bread of life. The champions of the so-called Reformation in the North had fully understood this fact and the torrents of their false doctrine were being carried across the Alps by itinerant preachers who sought and readily found hearers among the neglected multitudes. St. Charles stirred a counter-current. "You know," he says, in one of his addresses to the pastors of Milan, "how grossly this duty of preaching has been neglected and the conscience of many among you must accuse them of their carelessness and indifference. You are the pastors of souls. The word of God is the food of your people. Harken to me, then, as I point out to you in what manner you are to fulfill this obligation which weighs heavily and continually upon the conscience of a pastor."¹ He then seeks to convince them of the paramount importance of this duty at all times during their practical ministry. *Vae mihi si tacuero ! Clamane cesses !* he calls out with the inspired writers.

In the Constitutions drawn up for the Oblates of St. Ambrose he insists, in burning and beautiful words, upon the lofty dignity, the high prerogative of the preacher. He shows what care of his words and his manner in the pulpit he must take, who is commissioned to announce and interpret a message from the most high King of heaven to the people of earth.

St. Charles deems it the first task of the preacher to convince himself, by reflection, of the greatness of the Master whom he interprets, of the priceless value of the human soul, of the wondrous

¹ Synod. Dioces. II, a. 1568.

effects and personal rewards which await the zeal of him who instructs many unto justice. This is the first requisite to make a priest understand what care is demanded in the preparation of sermons.

In his own case the recognition of the needs of his flock went hand in hand with the conviction of what the value of a good preacher was under the circumstances. He felt, and said it often, that the whole success of the apostolic ministry, nay the vivifying agency of the sacraments in the Church depended on the work of the preacher. This gave the task its supereminent importance and added to its inherent dignity as an instrument of moral regeneration and social reform.¹

Although St. Charles constantly insisted upon and repeated these sentiments in his conferences with the clergy he found it advisable to put in permanent and easily accessible form the rules and precepts which should guide them in this matter. He accordingly published, shortly after the holding of the Third Provincial Council, a work called *Instructiones praedicationis verbi Dei*. It consists of twenty-six chapters and contains a complete and pithy exposition of the principles and practice of Sacred Rhetoric. Among other useful hints the treatise has a chapter on what would be called in modern parlance *The Don'ts of the Preacher*. With few modifications or in the hands of a practical teacher this book would make an admirable text for our seminarists. The Bishops of France had it reprinted on various occasions for the guidance of the pastoral clergy of their dioceses.

SOURCES.

If the ministry of preaching calls out the dignity of the priest who delivers the message of God with care, it does so not alone by reason of attention to expression and form, but by an inwardly burning flame, which somehow transforms the mere man and acts as an authentic of his mission. It is said of our Lord that "His word was with power,"² that His teaching carried with it a wondrous authority "not as that of their scribes and pharisees."³ Surely the words and expressions of Christ, as His disciples remem-

1. Hujus muneris tanta undique dignitas ostenditur ut non facile aliud excogitari dicere possit, quod illo praestantius sit, aut altius, aut magnificentius, siquidem omnia christianae religionis mysteria et sacramenta . . . omnia denique quae a Deo ad homines proficiuntur, et ad Deum proficiscentes homines juvant, verbi divini nomine continentur. Cf. Epitom. Instit. Oblat. Act, V, Lib. iii, c. I.

2 Luc. iv, 32.

3 Matt. vii, 29; Marc. i, 22.

bered them, were exceedingly simple, but the evangelists tell us that the people were astonished and captivated by His *doctrine*, which, though often wholly mysterious, carried conviction into their hearts so that they readily followed Him in simplicity of a faith which they would not accord to their learned scribes.

We hardly need the assurance of the biographers of St. Charles, such as Bescape and Possevino, who knew him intimately and who had listened to his sermons hundreds of times, that he possessed something of the strange fascination, which so markedly distinguishes the lover of God's word from the orator, who, having memorized a well composed discourse, recites it with the ready grace of a practiced art.

The secret of that burning enthusiasm which so readily catches the heart of the hearer, yet makes him at the same time forget the man and feel only the virtue of God in the pulpit, that secret lies almost wholly in the reverent and assiduous study of the Holy Scriptures. Most men need no other argument in favor of the inspiration of the sacred text than the palpable grace which they derive from its thoughtful reading; and whilst this is really no argument of canonicity it contains evidence of the power inherent in the inspired writings. One reason of this, if we attempt to explain it on natural grounds, is that the Sacred Scriptures, from whatever point we may approach them, present *wisdom*; they anticipate the failures and follies of earthly experiments, and the man who had learned the Scripture's precepts in boyhood, who had doubted them in youth and forgotten them in manhood, mostly returns to look for them in old age, unless pride has made him a coward. When our utterance is shaped upon the lines of well defined wisdom it imparts a feeling of safety, of superiority, whose predicates are prudence and fortitude. Almost any study gains our affection in proportion as we enter into its intelligence. In this case the love is turned toward wisdom, not a philosopher's system, but an infallible declaration. The sense of assurance is perfect, yet it is balanced by the consciousness that this wisdom is God's. This thought and feeling are fundamental, and ever repeated in the very text before us; yet as a light it lends us its rays, and we begin to realize simultaneously our power, our dependence, our safety.

It was the conviction and teaching of St. Charles that no study, serving as a remote preparation for the pulpit could better insure that earnestness and power of attraction which lasts long after the

sound of the words has passed away, than the habitual and devout reading of the Sacred Scriptures.

In former days few students of the Bible thought of following their own lights in the interpretation of difficult passages or such as admitted of varied application. The Sacred Scriptures were read simultaneously with the writings of the Fathers, nearly all of whom have extensively written upon the meaning of the sacred text for the guidance of preachers. Hence we find St. Charles insisting much upon the reading of the great Christian Doctors of the Church as accessory to the understanding of the sacred writings.

How closely he himself was devoted to this study is apparent not only from a mere glance at his sermons but especially from an unpublished—we might say unfinished—work in MS. which is the property of the Marquis of Trivulzi and religiously preserved in the family library of that nobleman. It consists of a collection of passages selected from the Bible and from the writings of the Fathers, and grouped in the manner of a concordance. According to his biographers, the Saint had intended to publish this collection under the name of *Sylva Pastoralis* with the wish of aiding his clergy in the preparation of their discourses.

Possevino gives us an interesting glimpse at the way in which the holy Cardinal prepared this and similar works. The two used to work together, and it is pleasant to notice the simplicity of the good secretary who tells us how he used to freeze at nights when reading or writing with the Saint. "It was marvelous," he says, "to witness with what energy he pursued his studies. . . . His method was exceedingly practical and fruitful, although very fatiguing to the one who happened to be with him. He would select certain passages of what he was reading with his companion—this was usually myself—which were copied on little papers (*polizzini*), and immediately arranged under separate headings. At the end of the year they were put in alphabetical order and copied into a book.

. . . We sometimes spent a whole hour in getting done with the selection of passages contained on a single page, writing them out under different titles so as to have them ready for use accordingly as time and occasion might call for it. He often used to say to me that this was the true method of study, that is, one should not read too much, but take a little at a time and enter into the sense and digest it."¹

¹ Abbé Sylvain : Histoire de S. C. Chap. xlvii, p. 278.

Nor did St. Charles neglect the study of the profane or classical writers, either ancient or of his own time, in so far as it offered solid and useful material of information. His library which, though not very large, was one of the choicest in Italy, is evidence of his taste and reading habits. Sig. Carlo Cannetta, member of the Lombard Historical Society, speaking of the catalogue of this library, says that many of the volumes were carried off by the revolutionary faction during the time of the French Republic. Indeed, Possevino assures us that the work which, according to the Saint's own statement, exerted a very decided influence upon him in making him abandon secular pursuits and embrace a life of renunciation at the time of Pius IV, was the philosophy of the stoic Epictetus. We know that he was equally fond of Seneca and he often cites the ancient moralists. Among others he possessed fifteen different editions of Ovid and six of Virgil. Besides the well furnished departments of theology, canon law, ascetical and classical works, he had a fine collection of medical books. "For the rest," remarks Sylvain "this library, which reflects the man and his activity, is the library of a distinguished booklover who discards all that is vulgar or commonplace."

St. Charles was, as P. Panigarola has expressed it, a friend and leader of every literary pursuit. To him more than to any other single man do we owe the preservation of what is most valuable, not only in the religious and civic history of Lombardy, but in the Vatican archives which he reorganized during his stay at the papal court. Well have the Milanese recorded his title as a restorer of letters over the entrance of the Brera, which might be called the National Academy:

SCIENTIAE. LITTERATURAE

IN ECCLESIA. SUA. RESTITUTORI

THE FORM.

From a cultivated mind such as that of our Saint, we might suppose that he was not neglectful of form. There is among his letters one in which he corresponds with the gifted and saintly Louis of Granada about a Rhetoric which the latter had promised to publish. St. Charles is anxious to have it as soon as it is printed. He greatly admired the sermons of St. Louis and had them translated as models for his clergy just because they were so perfect in form

as well as in sentiment. Indeed, we find the holy Archbishop troubling the saintly recluse for sermons about the liturgy of the Church, to such an extent that the latter had to put him off by saying that he was hardly able to do any more, being over seventy years of age and in weak health.

But his own work on the subject of preaching, to which we have already referred is very explicit in this regard.

After having shown how necessary it is that the preacher be convinced of the great importance and efficacy of his ministry in the pulpit; how it can never be accomplished successfully without study and careful preparation, he points out the subject matter which is to be taken up during the course of the year in the parochial churches. Next follow four chapters: *De iis quae ad Formam Concionis pertinent* (xxiii), *De Decoro* (xxiv), *De Elocutione Concionatoris* (xxv), *De Voce et Corporis Motu* (xxvi). These chapters contain excellent and practical precepts regarding the method, manner and address of the preacher, in which the Saint points out the faults to be avoided under various forms. He is careful to inculcate attention to the culture of voice and gesture, because he knew from his own experience how difficult it is to supply any deficiency in this respect where it has been neglected during earlier years.

When he had left the University of Pavia he was noticeably timid and consequently awkward. The habitual retirement for several years of student-life, when he rarely took part in any public sport or social amusement had produced that diffidence and shyness which is rarely lost entirely, after it has once grown into the youth when he enters the age of maturity. St. Charles fully realized this defect in himself and knew that it would prejudice his success in preaching, to which now that he had assumed the charge of the Milanese Church he felt bound to devote himself with all his energy.

He studied, and what was better, he practiced the art of delivery. This was one of the primary objects of the so-called *Noctes Vaticanae*, assemblies where men who aimed at intellectual culture gathered to exchange knowledge and cultivate the means of imparting the same to others. The different members of this society made addresses in turn, and in order that there might be perfect liberty of criticism they went under assumed names. In this training school of eloquence there reigned a perfect spirit of fraternal equality coupled with a generous zeal for the common advancement.

Here the Saint learned to overcome that tendency to stammer, which had been noticed by his friends after his return from Pavia.

For several years he could never be induced to preach from the pulpit of the Cathedral, but used to do so in his vestments from the altar, because he believed that he was lacking in that dignified manner and oratorical art which was expected of those who occupied the sacred chair. "The pulpit requires as you know," writes the Saint to Mgr. Ormanetto, his Vicar-general, "action and a good voice, with much preparation." What stress he laid upon proper preparation of this kind is shown, among other things, from the fact that he commissioned the Bishop of Verona, who was a polished man of letters, to compose a rhetoric for the use of the ecclesiastical students in the Milanese Seminary. He himself, however, had traced the outline of this work; for the Bishop on sending it completed to the Saint, writes: "Here is your Rhetoric, which returns to you as to its father . . . Don't wonder if I call you its father, for I have only served as your instrument to prepare it for the press."

It was by assiduous labor in the beginning, and by sustained attention later on to the things that were truly profitable, that St. Charles attained to that wonderful facility in the composition of his sermons, which we admire when we remember the number of them and the sterling thoughts contained in them. He always prepared by writing at least an outline, a sketch, when the arduous duties of his position allowed him to do no more. But that which gave life to the well arranged thoughts of his discourses, that which inspired them with the instinct of a power leaving its impress upon the Milanese people to this day—that was the interior preparation, the laying bare of a heart free from attachments to earth, where God might mirror His own image and show it to the people who had forgotten their likeness to the heavenly original, but who might now recognize it once more in the look and tones of the preacher.

H. J. H.

CONTEMPLATED EDUCATIONAL ALLIANCE BETWEEN CHURCH AND STATE.

CAN PRUDENT PARENTS IN MATTERS OF SECULAR EDUCATION
PERMIT THE STATE TO CHOOSE BOOKS, TEACHERS AND
COMPANIONS FOR THEIR CHILDREN?

THE question which heads this article, is one which, more than at any former period of our country's history is now forcing itself upon the public mind, and particularly upon the minds of American Catholics. For the first time in our history we have a party of Catholics in this country, who in their extreme anxiety to secure for the great mass of Catholic children the boon of a Catholic education, without subjecting their parents to the unjust burdens of a double school tax, proclaim that they are willing to accept the Public School system as it is, for all purposes of secular education (I use the word *education* in its ordinary, not in its strictly accurate sense), provided that in addition thereto the State will allow, and make it reasonably possible for their children attending the Public Schools, without cost to the State, to receive a religious education. Amongst Roman Catholics there can, of course, be no difference of opinion as to the importance and necessity of a Catholic education for Catholic children. But the great question on which Catholics are being divided is the one to which we have referred. If conscientious parents can, in the matter of secular education, safely surrender to the State the right to choose for their children school books, school teachers, school companions, and to direct and control the entire course of their secular training; and if all this can be done without any violation of the moral law, without any betrayal of the divinely appointed parental trust, and without any peril to the child's temporal and eternal happiness, then by all means let it be done, if possible, and done quickly. The consummation of such an arrangement would in that event enable every Catholic child in the country to get in the shape of secular training without detriment to morality or religion, its fair proportion of the one hundred and forty millions of dollars of public money now being annually expended for Public School purposes. But if the boon of State-governed secular education cannot be accepted without serious and deadly peril to the eternal happiness of the child, then it seems that we must either reject the tempting bait, or else prepare to stand condemned and rejected by Him who

has assured us that it will profit a man nothing "to gain the whole world and lose his own soul."

The position of those Catholics who favor this arrangement of accepting the present Public School system so far as it furnishes secular education for Catholic children, is about this: They maintain that for all purposes of secular training, the present Public School system is well nigh perfect, and that the only thing it needs to give it its finishing touch as a complete educational system, is to supplement its present secular training, with a religious education. This was the leading idea expressed by one of the distinguished lay orators—Judge Kelly, of St. Paul—in an address delivered before the Catholic Congress, held in Baltimore in 1889. Referring to the present Public School system he said:

"To say that a system builded with so much care from its humble beginning in the revolutionary period to the splendid reality of the present with the best known teaching plans; with an army of skilled and accomplished teachers, men and women; with material appointments unequaled in the world, disbursing over one hundred and fifteen millions of dollars annually, and teaching daily seven and a half million scholars, to say that such a system, defective as it is in one vital particular, should be destroyed or even crippled, is madness, and no one but a madman will advocate such a course. No! no! . . . They are the schools of the democracy—I mean it in its broad, not its party sense. In them, as in holy Church, is taught the absolute equality and brotherhood of man. Bring back to their teaching positive religion so far that the children may appreciate the fatherhood of God, and we have the perfect school, and the perfect school system, so far as human frailty will permit."

The leaders of this new educational plan, amongst whom are some distinguished Catholic divines, take the position, as I understand it, that there should be formed a sort of alliance between the Church and the State in matters of education. Not that there should be any actual union between the Church and State; but they claim, that in this great matter of education the State and the Church should move on parallel lines, the State continuing, as at present, under its existing Public School system, to impart its secular instruction to all the rising generation, both Catholic and non-Catholic, while the Catholic Church, and other churches that choose to do so, should, with the acquiescence and consent of the State, take charge of the religious education of the children of their respective denominations. It is claimed that in this way there can be no

serious conflict between the Church and the State, and that both can proceed harmoniously with the great business of education.

But can the Church and the State move upon parallel lines so long as the State insists on subjecting parents to the necessity of accepting, even for the secular education of their children, just such books, such course of study, such teachers and such school companions as it may choose, without regard to the dictates of the judgments and consciences of the parents? If the doctrines and teachings of the Catholic Church forbid Catholic parents to do that which the political State, through its school system, requires them to do, in order that they may enjoy its educational advantages, it is clear that the Church and State, in educational matters, cannot move in parallel lines. Now, does the State, through its school system, require Catholic parents, as a condition to the enjoyment of its educational advantages, to do that which the Church forbids them to do? It will not, I think, be denied by any Roman Catholic, that the teachings of the moral law as written by the finger of God on every human heart, forms a part of the teachings of the Church. Therefore, whatever the moral law forbids Catholic parents to do, the Catholic Church forbids them to do; and whatever the moral law commands them to do, the Catholic Church commands also.

Let me say that I have never made a special study of Catholic theology nor of the moral law, except so far as seemed necessary for the guidance of my own daily life, and the lives of those whom Divine Providence has placed under my charge as the head of a family.

But upon the tablet of my own heart I find plainly written these two, among other propositions, touching the natural rights and duties of parents in the matter of educating their own children, namely :

First.—All such parents as are neither mentally nor morally unfit to have the custody of children, are entitled, and in duty bound, to select for the education of their own children, schools wherein they believe that neither the teachers, the associations, nor the kind of instruction given, will seriously endanger either their health, their lives, or their morals, but will best promote their temporal and eternal welfare.

Secondly.—Neither the State nor any municipal or other government organized under its authority, should ever force upon the child of any parent—not legally adjudged mentally or morally unfit to discharge the duties of the parental office—any particular

teacher, book, or system of religious or non-religious instruction against the conscientious objections of such parent.

In the course of a long series of earnest controversies with some of my fellow-countrymen, touching the crying evils of certain anti-parental features of our Public School system, I took occasion to formulate a short educational platform, in which the above two propositions were incorporated together with five others of a kindred nature. These propositions have all received the cordial endorsement, not only of many leading Protestant ministers in this country, including Methodists, Baptists, Presbyterians, Episcopalians, Lutherans, Campbellites and other prominent Protestant churchmen, but in addition thereto they have been endorsed by more than twenty distinguished American Catholic Bishops and Archbishops, including His Eminence Cardinal Gibbons, and last, but not least, they have been endorsed by the late illustrious Cardinal Manning of England. Is it not then fair to assume that these propositions correctly express the doctrine of the moral law as interpreted by the Catholic Church? In perfect harmony with the foregoing propositions is the doctrine of the moral law as laid down by Dr. Wayland in his *Elements of Moral Science*, where he says :

"He (the parent) is bound to inform himself of the peculiar habits and reflect upon the probable future situation of his child, and deliberately consider what sort of education will most conduce to his future happiness and usefulness. He is bound to select such instructors as will best accomplish the results which he believes will be most beneficial." (See edition published in 1856, page 316.)

Again, referring to the teacher, Wayland says :

"He must use his own best skill and judgment in governing and teaching his pupil. If he and the parent cannot agree, the connection must be dissolved." (Page 323.)

In another place Wayland says :

"Inasmuch as the moral character of the child, is greatly influenced by its associations and companions, it is the duty of the parent to watch over these with vigilance, and to control them with entire independence." (Page 329.)

Now can it be successfully denied that all these are amongst the duties which the moral law imposes upon the parents of children? And if not denied, who will undertake to harmonize this moral law which commands the parent, "to select" for his own children, "such instructors as will best accomplish the results which he believes will be most beneficial," with the Public School law which compels him

to accept for his child just such teachers as the Public School Board may choose to appoint, under the penalty of at least forfeiting all interest in the Public School funds, and either letting his child grow up in ignorance, or else impose upon himself a second school tax in order to give it such an education as his conscience dictates? Again: If the moral law makes it the duty of the parent "to watch over the associations of his child and to *control* them with entire independence" how is it possible to reconcile such a law with the Public School system whose Common Schools, in the language of Webster's definition, "are open to all." Take the case of a prudent, watchful, careful father and mother of an innocent little child, on whose spotless soul the breath of vice has never blown; and the law of this Common School system in its very mildest form, proclaims to them in unmistakable language, "you must either forfeit the money you pay into the public treasury for educational purposes, or else you must send your child to a school where the children of the most virtuous and the children of the most vile mingle together upon terms of the utmost intimacy and fraternal equality."

In the case just instanced the Public School system is presented in its mildest shape, without the penal laws which are to secure the enforcement of attendance upon its schools. But these compulsory school laws have now become so general that they must be considered as a part of the present system. Here is a fair sample of these compulsory school laws, as it was enacted by the California Legislature in 1874, and still stands in force in this State. It requires, under heavy penalties, that "every parent or guardian * * * of any child or children between the ages of eight and fourteen * * * shall send any such child or children to a Public School for at least two-thirds of the time during which a Public School shall be taught * * * unless such child or children are excused from such attendance by the Board of Education * * * upon its being shown to their satisfaction that his or her bodily or mental condition has been such as to prevent attendance at school or application to study for the period required, or that the parents or guardians are extremely poor or sick, or that such child or children are taught in a private school or at home in such branches as are usually taught in the primary schools of the State, or have already acquired a good knowledge of such branches." It is further provided that the offending parent or guardian shall be excused if there is no Public School within one mile. This law was chiefly copied from a similar one in Massachusetts; and the United States

Commissioner of Education, in his official report for 1888-1889 (Vol. 1, p. 470), tells us that twenty-seven States and Territories of the United States have at the present time compulsory attendance laws in operation. So that compulsion is now, in fact, a general feature of the system.

If I have not misunderstood the position taken by some of those who favor this proposed educational alliance between the Church and the State—although opposed to compulsory education in the Public Schools under existing conditions—they would be inclined to favor compulsion under the proposed alliance. Let us then consider for a moment what would be the condition of the really prudent and conscientious parent with reference to the education of his children in this country should the proposed alliance become an accomplished fact, leaving the Public School system as regards secular education just as it now is. Upon the signing of the articles of alliance between the Church authorities and the State authorities, formed upon something like the Faribault plan, the bulk of Catholic Private Schools in the United States would be at once turned over into the hands of the political State, to become, as other Public Schools, Common Schools for all the purposes of secular education. In these religious schools are now gathered hundreds of thousands of Catholic and tens of thousands of non-Catholic children, whose parents were unwilling to entrust their training to the Common Schools. Much might be said touching the shock to the religious sensibilities of both teachers and pupils of these schools caused by the tearing down of holy pictures and images, and banishing from view a thousand venerated emblems of their faith, certainly not less sacred in the eyes of every true Catholic than is the statue of Washington in the eyes of every American patriot. And did any friend of this proposed alliance ever stop to ask himself the question, what will our blessed Saviour say when He sees one of the priests of His holy altar taking down and banishing from the school-house the crucifix, in order to make place for the statue of even so great a patriot as George Washington? And will He look on with an approving smile while the same priest orders the statue of His blessed Mother to be taken from its pedestal and nailed up in a rude box out of sight, in order to make room for the bust of Abraham Lincoln?

But there are other, and in some respects more important, features of the contemplated alliance and its probable results, which demand our most serious consideration. In the first place how would it af-

fect our Catholic teaching communities themselves? To answer this inquiry, let us imagine a practical case in our own city of San Diego. We have here a very excellent Catholic Convent School, owned and conducted by the good Sisters of St. Joseph, whose mother house is in the city of St. Louis, Missouri. Now let us suppose that the contemplated alliance being accomplished, the Catholic Priest of this parish, under instructions from his Bishop, should by command or persuasion induce the good Sisters to sell or lease their Convent to the Public School Board of this city for Common School purposes : just as the Faribault School Board leased from the Sisters their school in the city of Faribault. What would be the first step taken by the Board in the way of appointing teachers for this new Public School? As an act of seeming fairness and liberality, it is more than probable that in the first instance a tender would be made to the Sisters, of positions as teachers in the school ; and if they could endure the humiliation of transferring their obedience as teachers of a Catholic School, from their religious superiors, to a board of politicians, they would perhaps be installed as the first secular teachers under the new order of things. But how long would they be permitted to retain these positions? If, under the Public School system, genuine merit were a sure guarantee for such position, then, no doubt, the permanency of their employment would be assured. But is genuine merit as a rule the only or the chief passport to preferment under the Public School system? Those who have had the official management of this system, and who have had most to do with its methods, are doubtless best able to answer this question ; therefore let us hear what some of them say on the subject. Miss Gail Hamilton in her book entitled " Our Public School System," at pages 219 and 220, quotes from the official report of the Ohio Commissioner of Education the statement that "*of the 23,000 public school teachers in Ohio, at least 10,000 are as utterly unfit to teach school as to practice law.*" And on page 224 she quotes from the same officer the statement, that

" Nowhere else in the public service except alone among the public school officers can there be found such a large percentage of incompetence, indifference, inefficiency and native incapacity to do the work engaged in, as can be found in the army of persons employed to teach the public schools."

And yet at the centennial celebration in Philadelphia, Ohio carried off the palm for her superior Public School exhibit. Wherefore the inquiry arises ; if Ohio with 10,000 utterly incompetent

teachers obtained the best Public School results, how much larger a share of incompetent teachers proportionally must the other States have had? But the question may be asked, how is it that such a large proportion of incompetent teachers secure positions in the Public Schools in preference to so many who are much better fitted for the positions, and who would gladly accept employment? An official report of Superintendent Taylor of the San Francisco Public Schools, made in November, 1881, very clearly solves this problem. In the course of that report Mr. Taylor says:

"If the time ever comes when Boards of Education and School Trustees will appoint the teachers who are best qualified in learning, ability and experience, and not from friendship, political or religious preferences, then will the scholars prosper best, and children be more thoroughly 'educated.' . . . In this city the teacher, irrespective of qualifications and experience, provided she or he hold a certificate, who can bring the most pressure to bear on the Board of Education, is almost sure of an appointment." Further on he adds:

"And it is a well known fact that the most incompetent teachers bring the most outside pressure to bear on the Board."

Under the political workings and wire-working of such a system, how would it be possible for these good Sisters to retain their positions, even if they were disposed to do so? It seems impossible to doubt that under the conditions suggested, the members of almost every religious teaching community in the United States, both male and female, would be driven from their employment and compelled to either abandon their communities or to seek in another land an opportunity to fulfill the work of their order. And then what would become of that boasted religious education we were to get for our Catholic children in consideration of having surrendered both them and our schools into the hands of the political State?

Hitherto the chief nurseries, the main supports, the strong and sure protection of Catholicity in this country, have been our excellent Catholic Educational Institutions. Destroy them, in the manner proposed, and what becomes of the future of Catholicity in America? Who shall then light and keep burning the torch of faith in the minds and hearts of our Catholic youth, when these chief barriers are broken down and destroyed which now guard and protect them alike from the assaults of their own passions; and from the fury of the gathering storm of infidelity, atheism, socialism, and anarchy that rages without?

But even if our religious teaching communities could and would retain their places in the schools they have established—supposing their transfer to the political State—still, having no authority from, or privity with the parents of their pupils, so far as their secular training is concerned, how could they sufficiently guard the morals of their Catholic pupils against the contaminating touch of vile associations? To quote again Webster's definition of a common school, he says: "It is a school maintained at the public expense, and *open to all*."

Now a school that is open to all, is not only open to the children of good and virtuous parents, who would rather die than set them a bad example, or permit them to associate with the crime-steeped progeny of the low and vile; but such a school is open also to the prematurely vicious and depraved, who have been born and bred, perchance, amidst the low sinks of iniquity; children whose infant eyes have already grown familiar with obscene signs, lewd pictures and lecherous behavior; children to whose ears vile oaths, blasphemous language and words revolting to modesty are as ordinary habits of speech.

Doctor J. H. Kellog, whose long experience as a physician enabled him to speak by the record touching the effects of evil associations, in an elaborate medical treatise published a few years ago, says:

"A bad boy can do more harm in a community than can be counteracted by all the clergymen, Sabbath-school teachers and other Christian workers combined. We have known instances in which a boy of seven or eight years of age had planted the venom of vice in the hearts and minds of half a score of pure-minded lads, within a few days of his first association with them." And he adds:

"A boy with a match box in a powder magazine would be in no greater danger than in the company of most of the lads who attend our *Public Schools* and play upon the streets."

One of the most difficult tasks which those charged with the conducting of religious schools have to perform, is the keeping out of their institutions pupils already steeped in vice. And in spite of all that their best directed efforts can do, still they cannot wholly exclude, even from the best guarded private colleges and convents, the blighting curse of bad companionship. But what gigantic proportions would this evil assume in the same colleges and convents, were all of them converted into Common Schools, thereby forcing

the innocent and pure into the most intimate companionship with the low and the vile!

In a long continued struggle between the Church authorities and the State authorities, for the educational control of the Catholic youth of this country, the State authorities, either accidentally or designedly, have evidently pursued the wiser course—I mean the course much better calculated to achieve success. In almost every locality where there were Catholic children, they have placed Catholic teachers in the Public Schools. This has given to Catholic parents, and, we may say also, sometimes to Catholic priests, a false and misplaced confidence in them. It must not be forgotten that a Catholic teacher, under State control, ceases to be a Catholic teacher. It must not be forgotten, too, that one of the greatest dangers to morals in a Public School, comes from bad companionship, against which the teacher, under the Public School system, is utterly powerless to guard his pupils. Furthermore, knowing the popular prejudice against their religion, and fearing to lose their positions, such Catholic teachers in Public Schools have sometimes been known to cowardly acquiesce in the foulest aspersions cast upon their own faith. And there have been cases where such so-called Catholic teachers actively used their influence to have Catholic children withdrawn from Catholic schools and sent to the Public Schools, with which they were connected. Whoever will take the pains to learn the truth, will find that throughout the United States the great army of Catholic teachers in the Public Schools—with, indeed, some honorable exceptions—are the staunchest defenders of the Common School system, and the most deadly opponents of their co-religionists, whether priests or laymen, who dare to expose its demoralizing and soul-destroying influences. Next to these interested parties, who lavish their extravagant and fulsome praises upon this system, comes a numerous class of Catholic politicians, who fancy, apparently, that the only way to counteract the popular prejudice against their creed is to out-Herod Herod in praising “our glorious Public School system.”

But there should be no end, were I to attempt to crowd into this article a history of all the disastrous results to Catholic morality and religion of which during the last fifty years, sad to say, Catholics themselves have been among the chief authors, by their vain attempts to reconcile Catholicity with an educational institution, which was begotten, born and bred, consciously or unconsciously, in direct antagonism to the moral law, which, as before said, is an essential

part of Catholicity itself. Let us no longer attempt the impossible task of reconciling God and His everlasting enemy. The thing cannot be done.

Yet the question may here be asked : Ought not something to be done to rescue the millions of American Catholic children who are in daily attendance on our Public Schools? Most assuredly something ought to be done and done quickly for these Catholic children ; and something ought also to be done for the millions of non-Catholic children who are fast running to ruin on the same downward road. In fact, something ought to have been done a long time ago. But better late than never. What then is the first thing to be done? The first thing, it seems to me, is for each one concerned, and especially for those who lead in the matter of education to examine this Public School question deliberately, and judge it by the light of facts, and neither by the silly fulminations of demagogues nor by the misrepresentations of interested partisans. And when we have satisfied ourselves as to what there is clearly wrong in the system, we should go to work harmoniously and unitedly ; point out that wrong to our fellow-citizens, and ask in a legitimate, manly and proper way to have the wrong remedied ; and in good time it will be done. Should we come to the conclusion that the wrong features of this system injure nobody but Catholics, we might expect to have a long and difficult road to travel, before reaching a remedy. But if on the other hand we conclude that the evils of the system are wide-spread and general, embittering the homes and poisoning the happiness of people of every creed, calling and condition ; and if this general evil is so palpable, that, in order to see and know the fact it is only necessary that attention be called thereto ; in that event, we may expect that the speed with which our work progresses, will largely depend on the earnestness, the zeal, and the harmony of the efforts with which we appeal to our fellow-countrymen. Now, nobody—and particularly no parent, who stops for one moment to consult the dictates of his own heart, can fail to see that the taking of the educational control of the child away from the father and mother, who love it as nobody else can ; who know its weak and strong points of body and mind and heart as no others can ; whose own happiness or misery depends almost as much on the child's good or bad training as does the happiness or misery of the child itself—there is none, I say, who can fail to see that the transferring of the educational control to strangers, is clearly and palpably unnatural and wrong. But as

a salve for this grievous wrong, the great mass of the American people have long since persuaded themselves into the belief, that this Public School system was a preventative of crime. And building on this utterly false assumption of fact they answer every objection against the system by saying : " Well the system is at least the best preventative of crime and it is surely better to build public school houses and pay teachers salaries, than to build jails and penitentiaries and keep up a standing army of policemen." This argument generally closes the discussion, unless the person to whom it is addressed, is in a condition by an exact and well authenticated quotation of educational and criminal statistics, to prove that without a solitary exception, in the Public School States there has been far more crime than in the non-Public School States ; and that, taking the same Public School State, at different periods of its own history, an examination of its statistics shows that its growth in crime has borne a direct proportion to the growth of its public school expenditures. The convincing force of this fact when brought home to the thinking mind, is more effective in making converts to the cause of parental rights in educational matters, than a whole volume of well-reasoned theory. It was this statistical fact which Richard Grant White, in his celebrated article, entitled the " Public School Failure," characterized as "*Evidence which proves the case against the public school system as clearly and as undeniably as Newton's theory of gravitation is proved by the calculations which enable Astronomers to declare the motions and weigh the substance of the planets.*"

It was the force of this fact, that a few years ago at a public discussion of the School question in the city of Oakland, California—with the State Superintendent of Public Instructions presiding—caused a large audience, by a standing and almost unanimous vote, to sustain the doctrine of parental rights in educational matters, and that subsequently brought into harmony on that subject, nearly every Catholic and Protestant clergyman in the cities of Oakland and San Francisco.

If the Catholics of these United States, bishops, priests and laymen, in conjunction with all the non-Catholics who might join them, would plant themselves squarely and immovably on the doctrine of parental rights in educational matters, precisely as laid down by Doctor Wayland—who was not a Catholic, either native or foreign born, but a distinguished American Protestant minister—and if by every available means in their reach, they would bring

home to the American people a knowledge of the startling facts which demonstrate the terrible results to the child, the family and the State, arising from a violation of these sacred rights ; just as surely as the rising sun dispels the darkness of night, just so surely would a general knowledge of these results bring relief from the cruel and oppressive evils of our Public School system.

But again the question comes up, what is in the meantime to be done with our vast army of Catholic children now running to ruin in our Public Schools ? We answer : The evil is too vast in its proportions to be remedied all at once. But if our Catholic parents all over this country are made to realize the peril in which their children are placed by the lack of a proper religious education coupled with their subjection to all the evil influences of a Public School training ; and at the same time are made to feel the heavy weight of their own parental responsibility before God and society, for the proper bringing up of their own children ; and also, how intimately their own honor, as well as their own temporal and eternal happiness, is connected with their children's proper education ; and if they are further made to understand that while it is the business of the Church to enlighten their consciences touching the educational duties they owe their children, it is not the business of the Church, but it is their own business, to the full extent of their ability, to furnish the necessary money to pay for that education, very much shall have been accomplished. When parents have done all they can, then of course the hand of charity should be invoked to come to their assistance, and to supplement their efforts. As regards those poor parents—the scanty wages of whose daily toil are insufficient to meet the educational necessities of their children—let the aid of wealthy Catholics be invoked in their behalf. It seems to me that the Catholic millionaire who can be made to see and appreciate the present dire necessities for a religious education, under which multitudes of poor Catholic children are laboring ; and who would permit these poor children to lie perishing with the festering sores of ignorance and vice for the want of assistance that he could easily afford, will find a hotter climate in the other world than Dives did. Finally, should every other resource fail, to quote the sentiment of one of our most zealous priests in the cause of Catholic education : “Far better convert every Catholic Church into a school-house, and melt into coin the golden crucifixes and sacred vessels, for an educational fund, rather than suffer multitudes of Catholic children to stray from the faith, into the paths of infidelity and vice.” If we,

the Catholics of this country, bishops, priests, parents and teachers, will make no unholy alliances ; will keep within the bounds of God's holy law, and do our whole duty to meet the existing crisis, who can doubt that God will bless our efforts, and eventually crown them with success !

ZACH. MONTGOMERY.

CLERICAL STUDIES.

TENTH ARTICLE.

APOLOGETICS II.

AN important task lies to-day before every official representative of the Christian faith, the task of vindicating its absolute truth ; of dispelling the clouds which are ever gathering around it ; of strengthening the convictions of those who believe, and of giving rest to the minds of the unsettled and perplexed.

The duty, it is true, is very unequally divided ; but we can hardly imagine any position in which a priest is entirely exempt from it, and the ability to perform it may be looked upon, in most cases, as a fair standard, for each one, of his own usefulness. This, indeed, is so generally felt in recent years that it has led to giving a large and ever-increasing share to the study of apologetics in all the programmes of clerical studies. No priest now goes forth to the work of the ministry without having made himself acquainted with the principal objections directed against Christianity at large and against its essential doctrines.

But this is only a beginning. For many of the difficulties expounded in the class-room are only imperfectly realized by the young student. It is later on that they will assume their full force, when a deeper view of things, or a closer contact with perplexed minds will compel him to look more deliberately into them and deal with them more thoroughly than he could have done whilst still a stranger to hesitation or misgiving.

Besides, as has been already remarked, the lines of attack and defence are constantly changing. Objections much spoken of in the last century, or even in the last generation, are now almost forgotten, whilst others have come up and taken possession of men's minds. To see this for himself, the reader has only to open any of

the apologetic works written thirty or forty years ago. Side by side with many things of permanent value, as true and as useful now as when written, how much will he find unsatisfactory ; how much missing of what would be needed to meet the difficulties of the day ? Even our text books, though occasionally revised, are seldom quite up to date, so that it only remains for the defender of the faith, if he would be truly helpful to his fellow-men, to labor unceasingly for himself and to keep pace with the onward course of contemporary thought in its bearing on the truth of religion.

This, of course, has to be done in a manner and a measure in keeping with the requirements, the surroundings and the facilities of each individual priest. But we may be permitted here to state the general lines on which all should proceed and the higher principles which they should steadily keep in view.

The objections or difficulties with which the apologist is concerned arise, and can arise only, from the opposition existing, or supposed to exist, between Revealed Religion on the one side and Human Knowledge on the other.

Three things therefore have, in each case, to be considered : (*a*) the statements of science or human knowledge ; (*b*) the teachings of the Christian faith ; (*c*) the true nature of their relations, that is, how far they agree or disagree. It is only when these three things are ascertained that the difficulty can be properly dealt with, and each one of them suggests important remarks.

I.

First of all, then, the apologist has to consider the facts and principles, philosophical, historical, scientific, etc., which give rise to the difficulty under consideration, and ascertain their true value, that is, how far what is objected belongs to demonstrated truth, or is only a plausible induction, an ingenious theory, or a mere conjecture.

For it may be any one of these, though ushered in under the magic name of science. Only the most ignorant believe that ever is styled scientific is unquestionably true. As a fact, in every science, mathematics excepted, in conjunction with ascertained truths, we find an indefinite number of positions, statements, deductions, etc., which are anything but certain. Philosophy, for instance, is a science; but who thinks of considering everything in philosophy as beyond doubt? History is a science; yet how little comparatively we are absolutely sure of in history! Political

economy is a science; still the ablest men are divided on some of its fundamental problems. Medicine is a science, or rather a group of sciences; yet how much in it remains conjectural! Even in the field of physical science, where endless observations and experiments have given to a certain number of facts and laws an authority never again to be questioned, how many others await a more thorough verification, whilst high above them all, the general theories which so powerfully captivate the popular mind are only plausible guesses. We talk flippantly of ether, electricity, forces, physical and chemical, attraction, gravitation, molecules and atoms, as if we had them all spread out before our eyes, yet what are they all but guesses—likely enough because they account for the facts, but liable to disappear any day in presence of some broader synthesis, or simpler explanation, or of new facts which they are insufficient to account for?

Such then is human knowledge in all its departments and at each one of its successive stages: a collection, in varying proportions, of certainties, probabilities, conjectures and hypotheses.

To which of these categories do the statements made into objections belong? This is the first question which the apologist has to investigate. He may be competent to do so of himself, by virtue of a previous special training, or because the case is of that kind which requires only ordinary care and common sense. For it would be a mistake to imagine that the man of average understanding and culture is not just as capable of observing certain facts as a specialist, or of drawing his conclusions from them, if properly ascertained. Indeed, as a rule, there is no necessity for a personal independent judgment, the point in question having been ordinarily tested already by men of undoubted competence. When they are all agreed, the uninitiated may safely accept their award: in fact it would be presumptuous to depart from it. Thus, in history, in philosophy, in the various sciences, there are conclusions bearing directly or indirectly on religion, so commonly received on all sides that a defender of the faith would only injure himself and his cause by opposing them.

But if the representatives of the science to which the question belongs are divided among themselves; if great names and great schools are found on opposite sides, surely the apologist has a right to consider that question as unsettled and to deal with it accordingly.

Such is the case at the present day with the famous theories of Transformism and Evolution. The principal facts upon which they

rest are not questioned, and the theories themselves have undoubtedly won the favor of many distinguished men of science. But then they have met with opposition at the hands of others not less distinguished, and, as a consequence, to the uninitiated, that is to the immense majority even of cultivated men, they can appeal only as a plausible yet questionable hypothesis.

The same remark applies to the conclusions which have been proposed in connection with Biblical subjects. Only a few have won universal acquiescence. The others remain a subject of lively discussion between those whose special knowledge entitles them to an independent judgment. The apologist in his professional capacity, is equally free to discuss or to dismiss them. If he sees his way to prove the weakness of what is objected, he may do so ; if not, he can wait until the specialists have settled their differences.

II.

What has been said of secular, holds good also of religious knowledge. As it is found in books and in the minds of most believers, it is a compound, not only of defined dogmas and of commonly accepted doctrines, but also of probable deductions, of opinions and conjectures which each one is free to adopt or to dismiss as his judgment may dictate. Children generally look upon all that has been told them in their religious instruction as part of the Christian Doctrine. They grow up in that belief, and thousands live and die holding on to religious notions which rest on the slenderest foundations, simply because these notions had originally come to them from the same source as the rest, and had been delivered to them as an explanation or a development of some essential doctrine.

Of course the more enlightened know that there is a difference between doctrines strictly enjoined and mere opinions. They know that in the course of ages there has gathered round the solid centre of divine truth a series of speculations, interpretations, conclusions of very unequal value, but they cannot go far in the application of the principle. Even theologians often disagree in such matters, some holding doctrines as obligatory which others consider as matters of opinion. Their agreement itself does not always suffice to settle questions, for they may concur in probabilities as well as in certainties.

To give a few examples. How much, for instance, we hear and read of the angels and of the evil spirits, and yet of how little of what regards them we are absolutely sure ! Again, theologians and

mystical writers give us long chapters on the state of innocence in which man was originally established ; but a little attention will suffice to show that most of what is said on the subject is only probable or merely conjectural. And so it is with many other familiar tenets, such as those commonly connected with the dogmas of Purgatory, Indulgences, Heaven, Hell, and the like. All through, we find the same disproportion between what is commonly said and what is positively certain.

But nowhere is it more striking than in the notions which for centuries were gathered from the Bible. For, whilst admitting readily that many expressions in the sacred writings should not be taken literally, yet instinctive reverence for the word of God led Christian minds to accept in their obvious sense all the statements they found in it, so long as they had no positive, cogent reason to depart from such an interpretation. In this way, for example, they were led to believe that the whole visible world was created in the space of six ordinary days, about six thousand years ago ; that the earth was the principal part of the divine work, and that the sun, moon and stars were created in view of it ; that Noah enclosed in the ark specimens of all living creatures incapable of sustaining life in the waters of the deluge ; that the deluge itself extended over the whole surface of the earth ; that the various tongues spoken since the flood were all miraculously originated at the Tower of Babel, etc., etc.

If we take up any of the older exponents of the Bible, or of theology, Catholic and Protestant, this is what we find unhesitatingly stated in them, not indeed as part of the Catholic faith, but as the obvious meaning of the sacred narrative from which they did not feel at liberty to depart because they saw no sufficient reason to do so. But the reasons came. Modern science proved the old positions to be untenable, and gradually the Catholic mind withdrew from them, or continued to state them only in a loose and hesitating way.

Nor should we look upon this evolution of Christian doctrine, even in the Catholic Church, as having reached its term. Outside the region of dogma, many facts and views commonly admitted at the present day may have to be given up at some later period, whilst others freely debated in our time may, centuries hence, assume the substantial form of ascertained and unquestioned Christian doctrines.

Meanwhile the apologist has to determine to the best of his power, and with all the helps at his command, what is final in

Christian belief and what approximates to it; what is sufficiently proven to be a practical, though not an infallible rule of thought; what may be freely held or rejected; what can no longer be reasonably sustained. Much of this work of doctrinal classification he will find already done. But it is never ended. Especially in a period of transition like ours, new views come up every day and have to be tested. What seemed to be finally settled has often to be considered afresh, and the whole situation to be occasionally reviewed with care.

III.

The respective positions of religious and secular knowledge once thoroughly ascertained, either in general or in any given case, it only remains to place them in presence of each other and compare their respective statements.

Now the Vatican Council tells us that between the certainties of faith and those of reason, that is, of human knowledge, there can be no real contradiction. Therefore whatever opposition there may seem to be, either is only apparent or, if real, it occurs in the outer region which does not belong to true science or to true faith.

As a fact, the principal objections of unbelievers are based on misapprehension. They are directed against a distorted view of Christian doctrines, or against opinions which form no essential part of them. Of this we have a striking instance in the old-fashioned and shallow, yet ever effective attacks of Mr. Ingersoll, who almost invariably assails, not so much the essential doctrines of the Christian faith as the human conceptions of them which are often much more open to attack. Indeed misrepresentation and calumny, conscious or unconscious, have been at all times the favorite weapons of infidels. To repel them, only one thing is needed: a plain statement of the truth, such, for instance, as Archbishop Ryan's remarkable lecture: "What Catholics do not believe." The truth once known, the objection is meaningless and falls to the ground.

But if the opposition be real, as may happen, when the statements put forth in the name of science, or religion, or of both, have no claim to certainty, even in the eyes of their most accredited representatives, how is it to be dealt with?

In the same way as in any other subject. The stronger side should prevail; and if neither side can claim the victory, the question at issue should remain open and undecided.

As we have just suggested, three cases are conceivable; scientific

certainties in opposition with theological opinions; ascertained religious doctrines in opposition with scientific speculations; conflicting conclusions and views of religion and science, none of which can claim to be demonstrably certain.

Now, first of all, as often as the progress of human knowledge, be it history, biblical criticism, or natural science, leads, by sudden discoveries or by a slow, steady accumulation of facts or inductions, to conclusions morally, if not absolutely certain, it becomes the duty of the defender of the opposite positions held under the name of religion gracefully to yield. The cause of religion can gain nothing, and is sure to lose much, by an obstinate defence of what has become untenable. It is not, nor has it ever been, the policy of the Catholic Church to close her eyes to evidence and cling indiscriminately to all that is old. How many long accredited notions have not her exponents given up within the present century in Church history, for instance, and in biblical exegesis! How much of what the Fathers and ancient commentators have gathered round the first chapters of Genesis has slowly given way under the ever increasing pressure of modern discovery! Individuals may have suffered in the process, but Religion, far from losing, has emerged from it more youthful and more free.

But when certainty is on the other side; when the statement put forth in the name of religion is an indubitable element of the Christian faith, it becomes the duty of the apologist to insist that the opposite views and speculations of human knowledge, however plausible, shall give way. Thus, for instance, the unity of the human species, now commonly admitted as part of the general theory of evolution, was much questioned forty years ago by scientists, because, in the hypothesis of a common origin, they were unable to account for the difference of race found among the inhabitants of the globe. If no other but human knowledge could be appealed to, they might have maintained, as some still do, that distinct races of men must have been created from the beginning. But the opposite is not only a natural, but a religious fact, clearly implied in the sacred narrative. It is at the very root of the whole Christian economy of the Fall and of the Redemption; and so it only remains for the apologist to maintain it unhesitatingly, and for the scientists to whom we refer, if they be Christians, to relinquish their speculations, and add one more to the many facts of Nature they are unable to account for.

Finally, there are cases of conflict in which no certainties are

found on either side ; no doctrines to which religion is definitely committed, no scientific theory, no historical fact which can be looked upon as proven—current opinions, beliefs, probabilities on both sides. As might be expected, the choice will be guided for each one by his predominant mental habits and tendencies. The scientist, the critic, the scholar, will be naturally disposed to make light of the religious opinions which interfere with their favorite views. The theologian, on the contrary, instinctively conservative, will find it much easier to thrust aside a scientific theory, though attractive and plausible, than to part with views of which he had never thought but with reverence, and which are often inseparably bound up with the earliest and holiest impressions of his life.

But justice and expediency equally forbid the apologist to follow uniformly one or the other course. *Ex hypothesi*, the truth may be at either side ; he has therefore to lean in each case to where it is most likely to be found. The conservative disposition of theologians is undoubtedly praiseworthy ; but to be guided by it, regardless of all besides, would be far more injurious than serviceable to the cause of religion.

1. First of all, it would justify in some measure the reproach so often addressed to its followers, of clinging blindly to the past in all things, and of discountenancing and impeding all progress capable of disturbing their quietude.

2. Next it would inevitably lead to humiliation. For although many seeming advances of human knowledge ultimately come to nothing, there are many others which, from weak beginnings, advance steadily, and ultimately win universal favor. To oppose these persistently in the name of religion is simply to commit ourselves to a losing battle and expose us to be driven back from one position to another, and finally be compelled to surrender at discretion, simply because we have undertaken to defend our religion with weak weapons.

In the last century any questioning of the literal sense of the first chapter of Genesis was resented as irreligious. Dom Calmet refers indignantly to those who were disposed to admit more than an interval of twenty-four hours between the great creative act and the production of light. But afterwards, in presence of the conclusions of geology, commentators were only too happy to allow countless ages for the first and for each one of the following days of creation. Even thus widened indefinitely, the sacred narrative still accommodates itself imperfectly to ascertained facts, and some of the ablest

defenders of Revelation in our time are led to see in it allegory, poetry, liturgy, anything but a historical narrative of facts.

In the same way a time was when the chronology of the Vulgate, based on the Hebrew text, reigned supreme. But its narrower limits proving insufficient to accommodate all the facts newly discovered, interpreters fell back on the broader lines of the Septuagint. These have in turn proved unequal to the requirements of the case, and so our apologists are driven to maintain that there is no such thing at all as a consecutive chronology in the Bible. Besides the humiliation of thus ever yielding, there is in it something especially dangerous for the faith of the observant and thoughtful. For, as they watch the retreating movements and the narrowing lines of those who have assumed to explain and defend the Christian religion, a fear naturally arises in their minds that, one after the other, all the positions held by believers may be ultimately captured by the advancing armies of scientific infidelity. It is, in fact, what they actually see in every one of the sects outside the Catholic Church—doctrines and facts of paramount importance, if historical Christianity is to remain, feebly defended, or entirely surrendered to save what is considered more vital still. Whence a spectacle so disheartening even within the lines of Catholic orthodoxy? Simply because these lines have been unduly extended, and mere human conceptions are unwisely defended in the name of the Christian faith.

3. Finally, Catholic scientists may fairly claim, on their side, that if a suspicion of unsoundness in the faith is kept constantly hovering over such of their views as seem to run counter to commonly received theological opinions, their Christian conscience is unjustly alarmed and saddened, whilst their liberty of research and speculation is unduly limited. It will not suffice to say: "Prove your case and you will no longer be interfered with." It was exactly what Bellarmine said to Galileo. But just then Galileo could not supply demonstrative proof. It often takes generations to demonstrate what the genius of one man has intuitively divined. The theories which, in the course of time, have won universal assent, began by being humble hypotheses which could only claim to be admitted on trial, until the facts, patiently observed, would reveal their real value.

IV.

These reflections might seem to suggest an entirely opposite course, namely, that of narrowing at once the line of defence by

giving up all the disputed points which form no part of the faith, and concentrating the available forces on what belongs essentially to the Christian Revelation.

But such a method cannot stand the test of a close examination.

First of all, it would require a previous agreement as to what doctrines are essential to make up the complete body of Revelation, and such an agreement, as all theologians know, is simply impossible. Even if the line were to be drawn sharply at what is *de fide Catholica*, it would give rise to endless discussions. (Note the recent controversies on inspiration, evolution, etc.)

But it could not be drawn so close, for all theologians agree that, outside what has been formally defined, there is a large number of doctrinal statements which a Catholic is not free to deny without laying himself open to the imputation of heterodoxy.

Next, even among those religious beliefs which, in our present condition of knowledge, cannot be looked upon as certain, there are many which recommend themselves in various ways to the reverence of the enlightened Christian, which he will instinctively retain as long as he can do so reasonably and consistently, and relinquish with reluctance if ever the force of argument compels him to do so. Meanwhile it may, and often will, be found that the traditional position was stronger than had been imagined, that the point in question was more closely bound up than was thought in the body of the faith, and that by a timely resistance one more element of divine truth had been rescued from desecration and fully brought to light in the Church of God.

We are thus led back to our original position, that of recommending to the apologist equal justice toward all that comes up before him whether it proceed from a religious or a secular source. In the region of opinion mistakes are always possible, and it is the duty of the apologist to detect, not to defend them. He is the armed champion, not of old traditions, nor of new theories, but of ascertained religious truth. It is none of his business, as an apologist, to take sides in questions freely debated. To the Catholic Church alone it belongs to put an end to all controversies in which Religion has a share, and she is remarkably slow to do so. Patient and serene in the midst of excitement and clamor, she quietly bides her time, and when she does interfere, it is much oftener in a disciplinary and directive, than in a doctrinal way.

The apologist can do no better than imitate her. Ever strenuous in the defence of necessary truth, he should learn, in what is still

undecided, to stand back, and watch, and wait. He is not the only defender of the Christian faith. Inside and outside the Church it reckons other earnest and devoted supporters. Their action will serve to guide his efforts, whilst the vicissitudes of the contest will show him better than aught else what may be sustained, what should be abandoned, what needs further elucidation before anything definite can be reached. In this way his powers will be devoted only to the maintenance of divine truth and Religion will be committed to nothing beyond itself.

J. HOGAN.

WHY BRING THE FLOCKS TO NAZARETH?

IT is a somewhat narrow and steep mountain path which, forming part of the old commercial route between Ptolemais and Capharnaum, leads to the pretty village of Nazra, once the priestly though despised city of Nazareth. The site is extremely picturesque, and the bright clusters of flat-roofed houses looking from their height, twelve hundred feet above the sea, upon the rich green slopes studded with bloom, which lie between the broken hills around, have justly given it the Hebrew name of "Flower" or "City of Flowers."

If, despite the beauty of its surroundings and its Levitic association, Nazareth was in bad repute among the Jews at the time of our Lord, it may be due to the fact that for a long time past it had been a favorite halting place for caravans on the Roman road from Syria where they exchanged guides with those returning from the South and West, thus bringing into the city Romans, Phoenicians, Syrians and Arabs, all of whom—not to mention the hateful Samaritans—were supposed to contaminate the Jews who held frequent intercourse with them.

But far more remarkable, even at this day, than the charm of its position, is the character of the inhabitants. The Syrian Christians of Nasra, almost entirely of Jewish descent, differ strangely from the people around them, and the distinctive features of physical beauty and of a marked modesty of manner among the women and children has been a subject of comment by travelers for centuries back. Non-Catholic writers have found an explanation of the fact in the location of the town amid beautiful scenery, pervaded by the

pure mountain atmosphere, and its comparative seclusion, where if strangers frequently sojourned, the habits of city life could not be easily introduced—elements which are supposed to be altogether favorable to the cultivation of the domestic virtues as well as to the development of physical beauty. Whatever be the true reason, the fact, as Mr. Geikie remarks, of "Its bright-eyed, happy children and comely women strike the traveler, and even their dress differs from that of other parts."¹ Fretté in his beautiful *Life of Christ*, only recently published, mentions what is stated already by Barbier in his "Letters of a Pilgrim," how the women of Nazareth speak in reverent tones of their relationship to the Blessed Mother of Christ, and how in every feature they strive to imitate the Immaculate Virgin, each of them, according to a custom observed from time immemorial, carrying upon their bosoms, in little embroidered pockets, a copy of the first chapter of St. John's Gospel in which the beloved Disciple declares the "Word become Incarnate."² The women of the town dress ordinarily in a long blue garment, wearing a purple head-gear over which a white cotton veil hangs down to the waist, serving to cover the mouth, as is the habit of women in the East. They are, as has been said, exceedingly fair and graceful, yet their modest attire, so like to that which we associate with the image of her

"Whose virgin bosom was uncrossed
With the least shade or thought of sin allied,"

is in singular contrast with the ostentatious fashion of the Eastern women and particularly of those on the plain of Esdraelon in the immediate neighborhood of Nazareth whose "wonderful taste in the combination of the brightest colors draws the attention."³

If you ask the mothers of Nazareth what makes their children so beautiful, and whence they have their pretty domestic habits, they will point to the grotto close by where once stood the home of Mary the mother of Jesus.

It is to this same home, the home of Jesus, Mary and Joseph, that Leo XIII, the head of Pastors, bids the shepherds of our day, far and near, lead their flocks. From the first he had pointed out

¹ *Life of Christ*, ch. xii, by Cunningham Geikie.

² "En effet, aujourd'hui encore, toutes les femmes de cette ville se croient et se disent cousines de Marie, mère de Jésus, et s'efforcent d'imiter les vertus de la Vierge Immaculée. Elles ont, de temps immémorial, l'habitude d'avoir sur leur poitrine le premier chapitre de l'Evangile selon saint Jean, enfermé dans un petit sachet brodé.—*Notre Seigneur Jésus Christ, sa vie et ses enseignements*. Par M. l'abbé S. E. Fretté, Vol. I., p. 139.

³ Geikie, l. c.

how the present social problems can be solved only by a speedy return to Christian principles of action ; next he showed how this return is completely possible only by maintaining the education of the young upon soundly and exclusively Catholic lines. But modern civilization with its system of neutral schools, has made this also more difficult than in the past. The glitter of secular education and the free offer of its advantages has rendered Catholic parents in some cases blind to the danger of placing their children under the influence of this onesided advancement. In places where the ecclesiastical superiors had from some cause or other failed to attend to the vital duty of forewarning and forearming their people, parents became callous in proportion as on the one hand the demands for sacrifice confronted them unexpectedly, whilst on the other the facilities offered by the State were rapidly enlarged. When Catholic parents cease to demand Catholic schools for their children, it is no longer possible for the Church to educate the latter. She must turn her attention to first *educating the parents*.

Hence the reform in such circumstances must begin with the family. This is the meaning, no doubt, of the Sovereign Pontiff's appeal to the Bishops that they arouse their clergy to active interest in the promotion of a holy family life, a life patterned upon that of the Home of Nazareth. For although such work has always been part of the pastoral care, yet it was never more needed than to-day, when communistic principles are threatening to destroy systematically the ties and obligations of family life. Earnest men everywhere recognize the necessity of concentrating our efforts in the reform of society upon the purifying elements of home life. "Were I a statesman," says Mr. Fernald in his admirable book on *The New Womanhood*, "and could I know that our sixty millions of people were all gathered in twelve million pure and happy homes I should not tremble for my country, whatever party might hold the reins of power. Such a nation could survive mistake, misgovernment or even revolution. Were I a general on some perilous day, needing that my army should do and dare all that men can do and dare, I should hope all things of a host that saw loved hearth-stones through the smoke of their camp-fires. Did I rule the wide world, and could I secure that each of its myriad toilers and teachers should go forth in the morning from a perfect home, and return at night to that sweet shelter, I should have hope that, not far in the future, waited the glad millennial day . . . Individualizing the home . . . would be the best defence against Communism, which knows no

home, and Anarchy which destroys it. Let 'my home' be the fixed star of first magnitude in every man's sky, and he will not be swift to contemplate social upheaval, nor tolerant of schemes to destroy social order."

If hitherto we have watched the families of our flocks, striving to draw them to the church by the attractiveness of the service, by instructions, by missions and by periodical visitations of their homes, a new way of eliciting their attention to the one thing of paramount importance is presented in the spectacle of Nazareth which we bring henceforth into the individual home. If many can not or will not come to the church, let us bring the church, so to speak, into their houses; let us transform each home into a chapel, and there place the sign which will be to them a sermon of constant warning, of perpetual encouragement, and a touching invitation daily repeated to follow in the steps of Jesus, Mary and Joseph. The image of the Holy Family, will be to our Christian homes what the *Mesusah* was of old to the people of Israel. There at the door of every Hebrew home it hung as a reminder of the covenant, as a repetition of the words which it enclosed and which had been given to the people of God on Mount Sinai:

Hear O Israel, the Lord our God is one Lord.

Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole strength.

And these words which I command thee this day, shall be in thy heart.

And thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising.

And thou shalt write them in the entry and on the doors of thy house. (Deut. vi, 4-7, 9.)

Such were the words written on the inside of the "Mesusah" and no devout Hebrew ever left his home or entered it without devoutly touching the sacred memorial as he said: *May the Lord guard my going forth and my return, now and forever.*¹ And when the child in its mother's arm heard the sound as the father's hand touching the metal frame which held the venerated memento, and then saw how he reverently kissed the finger that had thus touched it, whilst he uttered a blessing—the little mind's curiosity was awakened and it began to be initiated in the religious practices of the parental home and of God's people.² In a similar way will

¹ Synagoga Judaica, Buxtorf, xxxi, 582, apud Fretté.

² Fretté, Vie de N. S. J. C., vol 1, ch. xvi, p. 145, 146.

the image of the Holy Family act upon the Christian child, if its parents habitually reverence it, and perform their devotions morning and night before it. The father leaving his home and returning to it will learn to salute Jesus, Mary and Joseph ; will carry their blessing with him as he goes forth, and will know that wife and child remain safely in the company of that holy trio. But what is more, the image often explained will teach those virtues of contentment, of obedience and resignation to the divine will which are the foundations of domestic happiness and which the false theories of socialists are fast uprooting everywhere.

Already the voices of zealous Bishops here and there who from their watchtowers discern the real dangers and feel how true the instincts of Leo XIII are in his work of universal reform, have been heard. The Bishop of Newport and Menevia in England and the Bishop of Covington in our own country were, I believe, the first to carry out the direction of Leo XIII by taking active measures for an organization of the proposed association of families on the lines of the Pontifical Decree.¹ The pastoral letters of these shepherds set forth the advantages in detail which must come from such an association if rightly cultivated. And in every parish, where it is zealously and judiciously taken hold of, it cannot but prove a strong help to the ready accomplishment of the pastoral work. It is perhaps the most direct answer to the difficulty recently advanced in the United States and presently discussed by the appointed guardians of our faith, the Archbishops and Bishops of the country, namely : *How shall we provide sufficient religious instruction for the children of Catholics who through necessity or otherwise frequent the neutral schools provided by the State?* It is as if the Supreme Pontiff himself answers by saying : Bring Christianity into the homes, hold up to the veneration of the parents of your flock the model family of Nazareth. The fathers and mothers who say their prayers with their little ones morning and night are not the ones who look upon the support of the parochial schools as a superfluous expense. They will not favor or, if they have done so through ignorance, they will not continue to favor a system of education which forces upon their child, already wearied by attendance

¹ This Decree with a copy of the Statutes (Italian and English) were published in the last number of the ECCLESIASTICAL REVIEW. In the present we give the additional documents, comprising the letter to the Bishops which accompanied the Decree, and the privileges and indulgences attached to the "Pious Association of the Holy Family," also the formula embodying the act of consecration, and the answer by the S. Cong. of Rites to some doubts regarding the application of the Decree to Religious Communities, etc.

during the regular school hours at secular instruction, an additional hour of drowsy attention to religious instruction whilst other children, not so unfortunate as to have such Catholic parents, may enjoy the freedom and play so needful for their physical as well as moral development. Compromises, even when they do not end in the disgraceful broils and animosities which have recently been reported from Minnesota where the "plan" worked "admirably" and was after three months existence declared to be "a perfect success" so that at least two of our Catholic (?) periodicals went so far as to declare it superior to the parochial school system—such compromises can only serve the interests of the individual. If we should have the misfortune of having them accepted as a permanent arrangement, explicitly endorsed—not merely tolerated—in any part of the country, it needs no prophetic gift to foretell that we shall reap thorns where God gave us ground and seed to plant grapes.

What our growing generation needs more than anything else is sound religious instruction and habits of piety. Patriotism will not be wanting because of it. In the meantime it is within the province of every one who takes part in the warfare of to-day to think seriously before joining in the loudest shout, and also to suggest means and methods which will facilitate uniform action in so important a matter as the preparation and defense of the rights and duties of conscience.

For the purpose of introducing the Association of the Holy Family where it is not already in active operation—as among the Redemptorist Fathers in the United States, who have for years done immense good by it in their parishes¹—missions are probably the best means. They afford a good opportunity of (a) setting forth the purpose of the association, (b) inculcating the practices which are its immediate object, (c) making the solemn act of consecration by the entire parish. In connection with this there are some points apparently slight, but of radical importance. We mean the introduction of the pictures or representations of the Holy Family into every Catholic household. These should be decidedly beautiful—if possible, in colors—and neatly framed, so as to attract the young. A little stand attached to the frame, holding a lamp or two candles, to be lighted at the time of the devotions, and a card containing the prayer to be

¹ The existing societies of the Holy Family are to be considered as affiliations of the one organized under the new statutes contained in the Pontifical Decree.

said in common—these are details of much efficacy in securing proper and permanent attention to this devotion from which so much good fruit is to be expected.

Then there must be periodical public celebrations with a view of reanimating the devotion and aggregating new members. Instructions on the special duties of parents toward each other and their offspring are naturally a becoming part of the programme at such reunions or devotions which take place in the church.

Where the meetings of the different families belonging to the pious union can be held but rarely or with difficulty, it is well to recommend certain books for reading at stated times in the family circle, especially such as throw light upon the domestic duties. It will be easy for any pastor interested in the matter to select a list of such books, and even procure them, to suit the character and needs of his people. Perhaps some thoughtful priest might be induced to publish a collection of short and practical chapters on the domestic duties of the Christian family, adding to it the devotions which properly belong to the association.

How easy it is for most priests to use their influence with young married couples, at the time when these leave the altar, to join in the proposed work of sanctifying their domestic life ; to put them in the way of procuring, among the first outfits of their new homes, a picture of the Holy Family suitable to their condition in life, and to give them the little book of instructions on the subject. What theme for the pastor more suitable to connect with the nuptial blessing ? He will thus bind the newly married couple more firmly to the Church, will insure beforehand the Christian education of their children, and make them zealous supporters, in most cases, of the cause which he himself finds toilsome in proportion as the aid and sympathy of his people are wanting to him.

What wonder that the Holy Father, foreseeing the wondrous effects of such a work, calls out from his watchtower in earnest, touching tones : "*Vigeat floreatque haec pia Consociatio quum sodalium numero, tum recte factorum laude ; augeatur et ad plures in dies singulos propageetur : ea enim florente, facile fides, pietas, et omnis christiana laus in familiis revirescent.*"

P. ARMINIO.

SEVEN DAYS IN QUARANTINE.

Cinque giorni a Chiasso, signore! said the little conductor who examined our tickets as we were approaching the St. Gothard tunnel.

There was no mistake about it. The rumors which had been vaguely repeated at the railway station in Luzerne that morning, but about which none of the officials were able to state anything definite, were true. Passengers from Switzerland to Italy were to be subjected to five days' quarantine.

This was in July 1884, shortly after the first reports of the outbreak of the cholera in Marseilles had spread beyond the borders of France.

A friend who had traveled with me from America was the only other occupant of our coupé. The guard was, as is the fashion with the Italian officials toward foreigners, extremely cautious and answered most of our questions by that inimitable shrug of the shoulders which so irritates the inquirer because he can never determine whether indifference or compassion is the predominant element in the uncertain reply. All that he could or wished to tell us was that passengers for Italy would be detained at Chiasso, and that we had to determine on our arrival at the station whether we would take first or second class quarters, for which it was expected that we would pay, unless we wished to go third, where the *contadini* were lodged in barrack-fashion, at the expense of the Government.

I must confess that, although we had, in setting out from Luzerne that morning, anticipated some difficulty before reaching Milan, there was good reason to hope that the reported rigor of the Italian quarantine would prove an exaggeration, because we did not come from the infected quarter and there was no appearance of cholera as yet in either Germany or Switzerland, whilst the Belgian authorities still allowed travelers to pass unmolested over their frontiers. It appears, however, that the anticipated measure of the Italian Government was not without a species of revenge. The authorities in Turin had, I believe, asked the Swiss to declare quarantine against travelers from France, which was refused on the ground that it would produce a needless and premature scare among the Swiss population. Italy thereupon ordered all travel from Switzerland to be stopped, and persons who desired to proceed were subjected to the species of quarantine which I shall here describe.

It was about 5 P. M., when we alighted at the *gare* in Chiasso. There seemed to be quite a crowd, but I cannot say who or what they were, for we were at once taken in charge by an official and a porter who took our luggage, and all proceeded to a spacious shed whence issued sulphurous fumes. We were thoroughly smoked, that is, as we thought, within a hair-breadth of being stifled to death. Our clothes and baggage were stuffed with bits of sponge saturated in *cloruro di calce* the smell of which is never to be forgotten. It was said—I suppose for effect and with the view of having it reported to the Swiss officials—that lots of people had died from the effects of the fumigation, which, however, was necessary to save Italy.

When the probability of every microbe had* been utterly killed, we were huddled off in procession to an omnibus, which stood about a hundred yards away from the station and was drawn by two horses and an ox, which was to take us, in tandem fashion, up the mountain where the *Lazaretto di Quarcino* stood in ominous grandeur.

We had in our party, besides the officer in charge and ourselves, a French family, consisting of a humorous old gentleman and his wife and daughter; a gentleman who had some connection, as he said, with the Government, and was going on business to Rome, expecting to be allowed to pass on next day; a young American, who had for some years resided in Italy, and was on his way back from Paris, where he had been on business. The ride, which would have been pleasant enough at any other time on account of the beautiful scenery, was disagreeable, despite the attempts of one of the party to draw out the ludicrous features of our position. He had evidently escaped with a superficial fumigation, or else had a double set of lungs. We could obtain no detailed information from the guard, who kept his position at the door of the wagon, as to what fate awaited us. After half an hour's jolting up the rather steep windings of the mountain road, we arrived at the *Lazaretto*, a picturesque old building, half castle, half monastery in appearance, approached by a massive stone gate leading into a courtyard. A throng of eager, half-wild faces looked out upon us from two large entrances of the building proper, barred by iron gratings. I cannot tell just now what strong prejudice possessed me at the time, but the sight of that crowd still haunts me as one of the most repulsive I have ever met.

After alighting, I inquired in French from one of a group of

officers in the yard, whether my friend and I could have a room for ourselves, as we had understood that accommodations were made at the quarantine station to suit the condition of travelers. He answered politely that he was sorry—the station was unexpectedly overfilled—and that they could not possibly place less than eight or nine gentlemen in a single chamber. But if we preferred to go to Luino we could have much better accommodation. Arrangements, he said, had just been made at that station of the cordon to give travelers every facility for proving to the Italian nation, in “*la manière la plus comfortable*,” that they had not brought the cholera from Switzerland.

The journey back to Luino covered more than fifty Italian miles. It was now six o'clock in the evening and we would not be able to get to our proposed quarters until the next day, which was the more disagreeable since we were anxious to make time in getting to Milan, and this delay would probably throw us back another day. We mentioned our fear to the official and asked whether the time thus lost in our transfer could not be placed to our credit, if indeed, there was no other way but to spend five full days in quarantine; especially since this loss was due rather to a want of foresight on the part of the Government in not warning travelers of the overcrowded condition of the quarantine quarter, than to any fault of ours. He shrugged his shoulders and said that the best we could do would be to return at once to Luino. The Government had given the orders and he had no further say in the matter.

The omnibus which had brought us, was to take us back to the depot. How the other travelers who had come with us fared, I do not know; probably better provision was made for the ladies than had been offered us, and the gentlemen might for the time accommodate themselves to circumstances, if, indeed, they did not come to an “understanding” for their release from durance vile with men whom they had from the first appeared to understand much better than we.

The train which we had to take to reach Luino did not leave until late that night. Though half sick with the fumigation and hunger, we were cheered by the thought of being unmolested during our journey until we should reach the station of Luino which formed the passage-way through the Italian cordon. Toward midnight we arrived at Lugano, a pretty city on the lake of the same name. As the next day was Sunday, and the nights only count, as we were told, in quarantine, we concluded to stop here. This would give us

an opportunity of saying Mass, and we could continue our journey in the evening.

On our way to Luino that Sunday afternoon we had to change cars at Giubiasco, where our baggage was examined for contraband goods. Although neither of us was in the habit of smoking, there were four or five cigars in our portmanteau which we had forgotten to declare; these were promptly confiscated by "authority of the Government." In the meantime we had gathered some information as to the quarantine arrangements at Luino. It was said that two thousand men of infantry had been detailed to form a "cordon" along the frontier. Those to whom we had spoken at Chiasso belonged to the 64th Regiment stationed in Milan. They were mostly Neapolitans. The ordinary quarters set apart for quarantine were an enclosed camp near the city, with tents accommodating two or more persons as might be found necessary. For the convenience of first-class passengers, one of the principal hotels had been selected where travelers might stay and have what they wanted, if they paid for it, except liberty to go out.

It occurred to us that it might be more desirable to spend our nights in the tents at Government expense, than to put up at a hotel where accommodations must needs be limited and where we should miss not only the freedom of outdoor life but also intercourse with the poorer class of people which, we then thought, would have its special attraction for us under the circumstances. Indeed our objection at Chiasso had not been so much the crowded condition of the place as the fact that we should not have been able to retire from it at any time; for a priest necessarily desires to have some hours to himself for the purpose of reciting his office, etc. We could certainly put up with poor fare and sleep on mattresses for a few days. In any case we would make the attempt. So when we arrived at Luino, we informed the sergeant who had us fumigated once more, that we wished to encamp *dans la troisième*. He remonstrated and seemed quite concerned, until we told him that if we did not like it we should go to the hotel. The omnibus took us—I think we were alone this time—to the Lazaretto. The establishment proved to be an old stone house in a neglected looking field, with a number of tents scattered over the ground, around which was a low stone wall. There were not many people there; only soldiers, rough looking specimens of the Neapolitan district, who had lost the faith and reverence which they might once have had, under the anti-religious influence of the Piedmontese discipline. Our

conductor humored us in a very friendly way during our brief tour of inspection. He showed us the tents, the kitchen, and the mess-room, and then quietly advised us to take our quarters in the hotel where we should be nicely lodged and away from "these ruffians," from whom nothing was to be learned, except that one must avoid them. We thanked our guide, who proved to be an Austrian physician, and drove to the *Hotel Simplon*, located in one of the most charming spots of upper Italy directly on the eastern border of the *Lago Maggiore*.

The hotel was excellently managed and there was ample room for all the guests, who at this time were in all about thirty, the number growing to about sixty during the week. They were of different nationalities and of nearly every profession,—jurists, merchants, university professors, diplomats, actors, with a sprinkling of ladies and children, some poodle dogs and a parrot. All were bent upon getting quickly into Italy. A gentleman who had come from South America to visit his family, could easily have gained his home on the opposite side of the lake by a plunge and swim across the water, but he had to satisfy himself for full seven days by merely looking at the domestic shrine.

There was a guard stationed at the entrance of the hotel and a number of others at the different garden exits. Every day one of the Government physicians, accompanied by a military officer, came to inquire about the health of the guests. Of course we all considered the matter as a serio-comic entertainment performed by the Italian Government for the benefit of the Swiss at the expense of the traveling public. After we had been in durance vile for three days the announcement was made that the quarantine term was prolonged to *seven* days. The ostensible reason, if I remember right, for this enactment was that an old lady was reported to have died somewhere six days after she had been fumigated. And she had complained of pains in the stomach.

Upon this news being announced—we were all at table—by the doctor, a merchant from Trieste who was on his way to visit the exposition held at the time in Turin, declared his intention of immediately returning to his home instead of awaiting the end of the quarantine. The doctor informed him that this could not be done without authorization from the Government. Both gentlemen lost their temper until the matter ended by a compromise. The order for the release of our friend was to be obtained by telegram. Next day he was allowed to depart, accompanied as far as Guibiasco by a gendarme.

I must confess that, whilst the delay to which we were subjected was disappointing, the life here was very agreeable. The fare was excellent and the charges reasonable ; more so than would have been the case under ordinary circumstances. This fact was due probably, to some stipulation made by the Government for the protection of travelers under its care. The current expenses did not exceed seventy-five francs for each person, which included *Barbera* at dinner, taken by everybody since Dr. Koch had recommended it as a preventative against the cholera.

There was a good library of select Italian and French works in the hotel and the proprietor, too, Sig. Piccardi did everything to make his guests comfortable. We had music indoors and serenades outside, and the days were spent in reading and pleasant conversation under the fig and citron trees which abounded in the pretty garden back of the lodge. Sometimes when everything was quiet in the evening the harmonious sound of voices accompanied by the strains of the mandoline "*si la stanchezza m' opprime o figlio !*" would rise from the lake whose waters played at our very feet. Thus the monotony of our quarantine-life was varied by the pleasant contrivances of our host, who was, no doubt, anxious to keep a good name for his house which might otherwise have suffered from the fact of its use as a hospice for the time being.

It may be said without exaggeration that the beauty and variety of the scenery around us and of which we had full view from the garden-terrace and the balconies of the hotel, was sufficient to engage the admiration of any lover of nature for a much longer time than was our lot to spend here.

The hotel lies, as has been said, at the very border of the *Lago Maggiore*, with the beautiful town of Luino directly behind it, scaling the mountain. The coast here forms a gentle recess rarely disturbed by the restless dashing of the waters against the neighboring rocks. The town nestles "*lieta e sorridente ai piedi di deliziosi poggi e di colli ricchi di bella vegetazione.*" Toward the southern side, looking from our window along the shore, runs a double row of elms and pines. To the north the rocks rise to gigantic height, and here and there their sloping flanks are covered with vineyards, pretty little gardens, *palazzuoli* and graceful cottages. High above the rest stands, amid the rich foliage of laurel and rhododendron, sycamore and pine trees, a graceful *tempietto* supported on Doric columns of dark granite, reminding you of the classic art of ancient Greece. We had, at a later date, a fair oppor-

tunity of examining in detail the many treasures of sculpture and painting kept in this charming retreat, where Bernardino Luini, the "Raffaello della scuola Lombarda," as he has been called by his countrymen, first saw the light, which years after he knew so beautifully how to reflect in his pictures.

From the balcony in front of the hotel we had a clear view of the opposite coast, studded with pretty villages and palazzine, which shine out like a broken girdle of alabaster from the dense green forest of chestnut trees forming a rich background. Looking across the eye is caught directly by the little town of Cannero, perched above a mount leaning over the edge of the lake. The wealth of vegetation in this delicious climate beggars description. Rich vineyards vary with groves of cedar, orange and fig trees. The air is pure and fragrant with the sweet breath of the lemon and olive. Though snow never touches the ground here, you can plainly see the tinted glitter of the ice-clad mountains beyond; immovable, as though blushing winter were held in check by some guardian spirit of the valley below, on whose bosom plays the lake with the ripple of laughter in its crystal eyes.

At some distance from Cannero where the waves boisterously kiss the bare rocks, may be seen the ruins of a castle, built by Ludovico Borromeo, in the very days of St. Charles, and named after Vitalianus, a royal ancestor of the Borromeo family. Further north lies Cannobio, with its venerable "palazzo della ragione" and the old campanile, dating back to the thirteenth century. Like most of its sister towns in this region it had changed its master many a time in the course of centuries, being lorded over by Italian, Spaniard, and Austrian, at various periods. There are wondrous and thrilling tales told of the sites and castles in this as in other picturesque parts of old Europe, many of which we read of with pleasure during our enforced leisure.

But it will not do to weary the reader by the recital of matters which find a place here only incidentally because they turned our quarantine period to good account.

Rare bellezze di natura io vidi
E mai di dolce amor acque e campagne,

says an Italian poet of this very spot, and the words were surely inspired by a true feeling.

On Saturday we were told that our term of quarantine would expire on the following day. Accordingly we sent a note to the eccle-

siastical authorities of the town, asking leave to say Mass early on Sunday, since we meant to take the boat that same day for Arona, the birthplace of St. Charles, whence it is but a short journey by rail to Milan. A prompt and kind answer came from the Vicar foraneus informing us that we might celebrate "hora matutina octavam praecedente, in ecclesia B. V. Carmeli dicata vel in ecclesia Majori."

Later we received a pretty document from the medical doctor, who signed himself *Direttore Professore*, declaring under seal of his Majesty the King that "il sotto indicato sconto nello stabilimento in parola *la quarantena prescritta di sette giorni*."

What a pleasant feeling to know that we had really brought no cholera microbes from Switzerland and that we had been able to give guarantee of our physical innocence to the Italian Government. We were glad to thrust a *buonamano* into the outstretched hand of every servant we met to bid us adieu, and might have tempted even the solemn musketeer at the door if we had not feared the penalty attached to attempts at bribing a royal official, though we meant to barter for no more than at most a smile of gratitude.

Later in the season the cholera found its way into Italy. It came, not through Switzerland, but from the port of Naples. Rome was signally spared, though the disease raged close around it, north and south. What kept the scourge away? Sanitary precautions? Yes; but not these alone. The people of Catholic Rome have, it is often said, a faith and trust in God, which is like to no other faith and trust on earth. Perhaps they prayed—not merely to avert the scourge—but to pardon the sins of the people which brought it to them as a reminder that God controls the prosperity of the nations. Such, at least, was the character of the devotions ordained at the time in the city of the Sovereign Pontiff. Shortly before leaving the Holy City that year I was in company of a friend who, speaking to an old Roman dame, suggested the prudence of leaving Rome because of the approaching cholera. In answer she pointed to a picture of our Blessed Lady on the wall saying in a simple way: "The Madonna will protect us." "But," rejoined my companion, "the Madonna is at Marseilles and hundreds of the people are dying there day by day." To which she answered with the look and accent of a child "Ah signore, ma ella non è la Madonna Romana." Whether she knew that a trustful love, such as that of a child toward its mother, begets power from heaven, whereas the fear of a present or impending evil, being mere self love would fail

to move God, who is not our servant but our father, is hard to say. One thing she knew, that to love the Madonna, as she felt the Romans loved her, was to move her compassion and to command her assistance in dire need.

VIATOR CLERICUS.

CONFERENCES

THE ASSOCIATION OF CHRISTIAN FAMILIES.

As stated in the letter of the S. C. R., addressed to the Bishops throughout the Catholic world, (Cf. *Analecta*, of this number) the Holy Father desires that the Association of Christian families as set forth in the Decree and Statutes published in the October number of the REVIEW be established in every parish of every diocese.

Where such Associations or Confraternities of the Holy Family exist already they are to be amalgamated with the newly erected ones, adopting the same form of devotion, unless the prayers and acts previously adopted receive a fresh sanction of the S. Congregation.

With this view the Bishops are requested to inform the superiors of such existing Confraternities or Associations of the changes made in the statutes and privileges.

We give, in this number, all the *acta* referring to the erection of the Association, not already published in the last issue, and shall give a synopsis in English of the privileges connected with it in the next.

THE ASSOCIATION OF THE HOLY FAMILY AND RELIGIOUS COMMUNITIES.

The question having been proposed to the S. C. R. as to whether seminaries, colleges and religious communities could properly make the act of consecration to the Holy Family of Nazareth, and thus become partakers of the privilèges granted to the Association by the Pontifical Decree, the S. Congregation answered: *Affirmative*. The devotion can therefore be extended to religious communities as well as seminaries and educational institutions generally. (Cf. *Analecta*).

MASS WITHOUT SERVER AND CONGREGATION.

Qu. Is it permissible for a priest to celebrate Mass not only without a server, but even without any person present during the Holy Sacrifice?

Resp. "Ministrum Rubrica postulat (De Defect. Tit. x, 1) et ipse ordo celebrationis Missae prout in liturgia praescribitur." *Ballerini, Op. theol. vol. iv. Tr. x, 344.*

St. Alphonsus, answering the question "Quale peccatum sit celebrare sine ministro," says: "Certum est apud omnes, esse mortale ex cap. *Proposuit 6. de fil. presbyt.* ubi dicitur: *Non enim solus presbyter missarum sollemnia . . . potest sine ministri suffragio celebrare.*—Verum communiter dicunt Doctores licitum esse celebrare sine ministro urgente necessitate, etc.

Cases of urgent necessity are according to Lehmkuhl (Theol. mor. Vol. ii, 244):

1. The consecration of the Holy Viaticum for the benefit of a dying person.
2. The presence of the people for the purpose of hearing Mass on a holyday of obligation, or
3. The fulfillment of this precept on the part of the celebrant.

However, not only necessity, such as the above-mentioned, but likewise a *special privilege* would exempt a priest, who celebrates Mass without a server, from sin.

The "faculties" usually granted to missionary priests in the United States contain such a privilege "celebrandi—sine ministro—si aliter celebrari non potest." (Facult. ordin. i, 23.)

The question of how to interpret the clause *si aliter celebrari non potest*, as limiting the above-mentioned privilege which usually is given to missionaries in non-Catholic countries, has been repeatedly discussed. P. Schober, whose connection with the S. Congregation of Rites entitles his opinion to special regard, says in his edition of the "Liber de Caeremoniis Missae" (Cap. ii, § 13, note 20) "The faculty of celebrating Mass without a server, which is granted to missionary priests among infidels or heretics, *always supposes a grave necessity.*"

But we have an answer of the Cardinal Prefect of the Propaganda to the late Bishop Baltes, who in a pastoral instruction dated October 1877, speaks of the meaning which some have attached to the faculty of celebrating Mass "sine ministro" as though it applied only to sundays and holydays, as erroneous. "To remove all doubt" he says "we consulted authorities at Rome on this point. The present Cardinal Prefect of the Propaganda answered that this faculty might

be used any day, *if otherwise the priest would have to omit the celebration of Mass.*" (Past. Inst. ii, n. 69.)

There is no doubt that the same reasons which allow a priest to dispense with a server, also permit the celebration of Mass without any other person present in the church; for the purpose of the Holy Sacrifice offered in behalf of the entire Church is fulfilled by the intention with which the celebrant answers the prayers otherwise placed in the mouth of the server; just as he does when he recites the Office, privately saying "Venite adoremus" and making at the same time the response.

It is evident, however, from the whole tenor of legislation on this subject, that to dispense with a server, from mere reasons of convenience, is, as the Bishop of Alton puts it, an abuse which should not be tolerated by any priest in his own church, "unless it happen seldom and from causes which cannot be avoided." (Past. Instr. l. c.)

REQUIEM MASSES AND THE ROMAN ORDO.

Qu. Is there any general privilege by which priests who use the Roman Ordo may celebrate two Requiem Masses during the week, even on double feasts. I have seen it done in different dioceses, but never could obtain any other reason from those who used this privilege than that it is a general custom for those who say the Roman Office. Will you please give me some authority for this practice, if it has a sanction, or suggest how the privilege may be obtained?

Resp. The privilege referred to is not attached in any way to the right of using the Roman Ordo; but it happens to be a privilege *generally* obtained for such dioceses in which the *Roman Ordo* is introduced for the entire secular clergy. Such is the case, for instance, in Cincinnati, where the *Roman Ordo* is in common use, and where there exists *at the same time* a special indult permitting the celebration of two Requiem Masses each week, even on double feasts, unless they be Dupl. I and II, cl., Dupl. maj., or privileged ferials, vigils and octaves. The indult was, it is true, obtained mainly because of the general use of the Roman Ordo in the diocese, as the frequent occurrence of double feasts in the Roman calendar allowed but few opportunities for saying private Requiem Masses according to the general Rubrics; but beyond this it is an entirely separate privilege. Similar indults were obtained for the

dioceses of St. Louis, Milwaukee, etc. Personal application for the same may be made through the Bishop to the Propaganda in some such form as the following :

BEATISSIME PATER :—N. N. presbyter (vicarius ad S. N.), loci N. diocesis N. ad pedes Sanctitatis Vestrae provolutus, humiliter petit pro se facultatem celebrandi missam privatam de *Requiem* cum privilegio altaris duobus diebus in quacumque hebdomada, etiam occurrente ritu duplici, exceptis Dominicis, festis I et II cl., vigiliis, feriis, octavisque privilegiatis (ob rationes ab iis allatas qui in his regionibus officium juxta Kalendarium cleri Romani persolvunt). Pro qua gratia gratias maximas aget ea qua par est reverentia et veneratione Sanctitati Vestrae.

Filius etc.,

N. N.

THE RITUAL AT FUNERALS.

Qu. I would request you to answer the following queries regarding the Rubrics at funeral services.

I. When no Mass is said or sung at the funeral, is the celebrant obliged to sing the parts marked in the Rubrics as "cantat" or "cantatur" or may they be simply recited?

II. What parts of the Ritual are essential in the celebration of funerals without Mass?

Resp. I. Rubricists agree that "deficientibus ministris" the prayers of the Ritual prescribed for funerals may be *recited*.

II. All the prayers from the *Subvenite* included to the prayer *Fac quæsumus* with the *responses* and *versicles* following. If the grave is already blessed the prayer *Deus cujus miseratione* (before the "Benedictus") is omitted.

ANALECTA.

EPISTOLA ENCYCLICA — Ad Patriarchas Primates Archiepiscopos Episcopos Aliosque Locorum Ordinarios Pacem et Communionem cum Apostolica Sede Habentes.

DE ROSARIO MARIALI.

VENERABILIBVS FRATRIBVS PATRIARCHIS PRIMATIBVS ARCHIEPISCOPIS ET
EPISCOPIS ALIISQVE LOCORVM ORDINARIIS PACEM ET COM-
MVNIONEM CVM APOSTOLICA SEDE HABENTIBVS.

LEO PP. XIII.

VENERABILES FRATRES.

Salutem et Apostolicam Benedictionem.

Magnae Dei Matris amorem et cultum quoties ex occasione liceat excitare in christiano populo et augere, toties Nos mirifica voluptate et laetitia perfundimur, tamquam de ea re quae non solum per se ipsa praestantissima est multisque modis frugifera, sed etiam cum intimo animi Nostri sensu suavissime concinit. Sancta nimirum erga Mariam pietas, semel ut paene cum lacte suximus, crescente aetate, succrevit alacris valuitque in animo firmius: eo namque illustrius menti apparebat quanto illa esset et amore et honore digna, quam Deus ipse amavit et dilexit primus, atque ita dilexit, ut unam ex universitate rerum sublimius evectam amplissimisque ornatam muneribus sibi adiunxerit matrem. Eius autem bonitatis in Nos beneficentiaeque complura et splendida testimonia, quae summa cum gratia nec sine lacrimis recordamur, eandem in Nobis pietatem et foverunt amplius et vehementius incendunt. Per multa enim et varia et formidolosa quae inciderunt tempora, semper ad eam confugimus, semper ad eam intentis oculis cupidisque suspeximus; omnique spe et metu, laetitiis et acerbitatibus, in sinu eius depositis, haec fuit assidua cura, orandi ab ea, Nobis vellet benigna in modum matris per omne tempus adesse et illud impetrare eximium, posse Nos ei vicissim deditissimam filii voluntatem probare. Ubi deinde arcano providentis Dei consilio est factum, ut ad hanc Beati Petri Cathedram, ad ipsam videlicet Christi personam in eius Ecclesia gerendam, assumeremur, tum vero ingenti muneris gravitate commoti, nec ulla sustentati fiducia virtutis Nostrae, subsidia divinae opis, in materna Virginis beatissimae fide, impensiore studio flagitare contendimus. Spes autem Nostra, gestit animus profiteri, quum in omni vita, tum maxime in supremo Apostolatu fungendo, eventu rerum numquam non habuit fructum vel levamentum. Ex quo spes eadem Nobis multo nunc surgit erectior ad plura maioraque, auspice illa et conciliatrice, expetenda, quae pariter salutem

christiani gregis atque Ecclesiae gloriae felicibus incrementis proficiant. Est igitur recte opportuneque, Venerabiles Fratres, quod incitamenta quaedam universis filiis Nostris, renovata per vos hortatione, adhibeamus, ut octobrem proximum, Dominae nostrae et Reginae augustae a *Rosario* sacrum, vividiore pietatis sollertia, quam necessitates ingravescentes exposcunt, studeant celebrare.

Quam multis et quibus corruptelarum modis nequitia saeculi eo fallaciter connitatur ut christianam fidem et, quae ipsam nutrit movetque in fructus, observantiam divinae legis, debilitet ac prorsus evellat ex animis, iam patet nimium: iamque passim dominicus ager, teterrima velut afflatus lue, ignoratione fidei, erroribus, vitiis propemodum silvescit. Quod vero ad cogitandum acerbius est, improbitati tam arroganti et noxiae tantum abest ut frena iniecta aut iustae sint poenae impositae ab iis qui possunt maximeque debent, ut immo saepius ex ipsorum vel socordia vel patrocinio augeri spiritus videantur. Inde est cum causa dolendum de publicis doctrinarum et artium palaestris sic dedita opera constitutis, in quibus nomen conticescat aut vituperetur Dei; dolendum de impudentiore in dies licentia quidlibet in vulgus edendi, quidlibet declamandi Christo Deo et Ecclesiae probrosum; neque ea minus dolenda consecuta in multis remissio et desidia catholicae professionis, quae si non aperta est a fide defectio, eo certe evasura procliviter est, cum fide nihil iam vitae habitu congruente. Quam qui perpendat maximarum rerum confusionem et labem, non ei perfecto fuerit mirum, si late gentes divinae animadversionis pondere ingemiscant afflictæ, metuque graviorum calamitatum anxiae trepidæ teneantur.

Iamvero ad violatum Dei numen placandum, ad eamque afferendam quae misere laborantibus opus est sanationem, nihil sane valuerit melius quam pie perseveranterque precandi officium, modo sit cum studio et actione christianae vitae coniunctum: quod utraque in parte ducimus per *mariale Rosario* potissime assequendum. Ab ipsa rei satis cognita origine, quam praeclara monumenta illustant et commemoravimus. Ipsi non semel, praepotens vis eius laudatur. Quo enim tempore Albigensium secta, integritatis fidei morumque specie quidem faultrix, re vera perturbatrix pessima et corruptrix, magno multis gentibus erat exitio, in eam consele-ratasque factiones pugnavit Ecclesia, non copiis neque armis, sed interposita praecipue sacratissimi Rosarii virtute, cuius ritum ipsa Dominici parti Deipara tradidit propagandum: atque ita de omnibus magnifice victrix, suorum saluti, tum per eam, tum per similes deinceps procellas, exitu semper glorioso consuluit. Quamobrem in hoc rerum et hominum cursu quem conquerimur, luctuosum religioni, perniciosissimum rei publicae, pari omnes pietate sanctam Dei Genitricem communiter implorare exorare oportet, ut eamdem eius Rosarii virtutem secundum vota laetemur experti. Enimvero quum precando confugimus ad Mariam, ad Matrem Misericordiae confugimus, ita in nos affectam, ut qualicumque necessitate, ad immortalis praesertim vitae adeptionem, premamur, illico nobis et ultro, ne vocata quidem, praesto sit semper, atque de thesauro largiatur illius gratiae qua inde ab initio donata est plenâ copia a Deo, digna ut eius mater existeret. Hac scilicet gratiae copia, quae in multis Virginis laudibus est praeclarissima, longe ipsa cunctis hominum et angelorum ordinibus ante-

cellit, Christo una omnium proxima : *Magnum enim est in quolibet sancto, quando habet tantum de gratia quod sufficit ad salutem multorum : sed quando haberet tantum, quod sufficeret ad salutem omnium hominum de mundo, hoc esset maximum ; et hoc est in Christo et in Beata Virgine* ⁽¹⁾. Ei nos igitur, quum gratia plenam angelico praeconio salutamus, eandemque iteratam laudem in coronas rite connectimus, dici vix potest quam gratum optatumque fecerimus : toties enim a nobis memoria quasi excitatur tum dignitatis eius excelsae, tum initae a Deo per ipsam humani generis redemptionis ; unde etiam commemorata pendet divina et perpetua necessitudo, qua ipsa cum Christi gaudiis et doloribus, opprobriis et triumphis tenetur in regendis hominibus iuvandisque ad aeterna. Quod si Christo benignissime placuit tantam nostri praeseferre similitudinem ; seque hominis filium atque adeo fratrem nostrum dicere et praebere, quo testator sua in nos misericordia patesceret, *Debuit per omnia fratribus similari, ut misericors fieret.* ² Mariae non aliter, ex eo quod Christi Domini eiusdemque fratris nostri electa est mater, hoc supra matres omnes singulare inditum est, ut misericordiam nobis proderet effunderet suam. Id praeterea si debemus Christo quod nobiscum ius sibi proprium quodammodo communicarit, Deum vocandi et habendi patrem, eidem similiter debemus communicatum amantissime ius, Mariam vocandi et habendi matrem. Quando autem natura ipsa nomen matris fecit dulcissimum, in eaque exemplar quasi statuit amoris teneri et providentis, lingua quidem haud satis eloqui potest, at probe sentiunt piorum animi, quanta in Maria insideat benevolentis actuosaeque ceritatis flamma, in ea nimirum, quae nobis, non humanitus, sed a Christo est mater. Atque multo illa magis nostra omnia habet cognita et perspecta ; quibus ad vitam indigeamus praesidiis, quae impendeant publice privatim pericula, quibus in angustiis in malis versemur, quam in primis sit acris cum acerrimis hostibus de salute animae dimicatio : in his autem aliisve asperitatibus vitae, multo ipsa potest largius, et vehementius exoptat, solatium, robur, auxilia omne genus carissimis filiis afferre. Itaque ad Mariam non timide non remisse adeamus, per illa obsecrantes materna vincula, quibus cum Iesu itemque nobiscum coniunctissima est ; praesentem eius opem quo precationis modo significavit ipsa et peracceptum habet, religiosissime invocemus : tum erit merito in tutela optimae matris securis laetisque animis conquiescendum.

Ad hanc Rosarii commendationem ex precatione ipsa profectam, accedit ut in eodem insit facilis quidam usus ad summa fidei christianae capita suadenda animis et inculcanda ; quae quidem alia est nobilissima commendatio. Est enim maxime ex fide quod homo recte certeque gradus facit ad Deum, eiusque unius maiestatem immensam, imperium in omnia, summam potentiam, sapientiam providentiam discit mente et animo revereri : *Credere enim oportet accedentem ad Deum quia est, et inquirentibus se remunerator sit.* ³ Quoniam porro aeternus Dei Filii humanitatem suscepit, praeluxitque nobis et adest velut via, veritas, vita, idcirco fides nostra praeterea complectatur necesse est Trinitatis divinarum personarum augustae et Unigenae Patris hominis facti alta mysteria : *Haec est*

1 S. Th. op. viii super salut. angelica.

2 Hebr. ii, 17.

3 Hebr. xi, 6.

*vita aeterna, ut cognoscant te, solum Deum verum, et quem misisti Iesum Christum.*¹ Permagno quidem beneficio donavit nos Deus, quum fide hac sancta donavit: cuius munere non solum supra humana erigimur, tamquam speculatores effecti et consortes divinae naturae, sed habemus hoc amplius causam praestantis meriti ad praemia caelestia; proptereaque spes nostra alitur et confirmatur, fore aliquando ut Deum, non iam per adumbratas rerum imagines, sed aperto in lumine contingat intueri ipsum ipsoque fruit ultimo bono perpetuum. At vero christianus homo tam variis distinctetur vitae curis tamque evagatur facile ad levia, ut, nisi crebra admonitio succurrat, quae maxima et pernecessaria sunt oblivione lenta dediscat, ob eamque causam eius oblanguescat atque etiam intercidat fides. Quae nimis magna ignorantiae pericula ut a filiis suis Ecclesia prohibeat, nulla sane vigilantiae diligentiaeque praetermittit consilia, neque ultimum est fidei adiumentum quod ex mariali Rosario petere consuevit. Quippe in eo, cum pulcherrima fructuosaque prece certo ordine continuata, recolenda succedunt et contemplanda praecipua religionis nostrae mysteria: illa primum quibus *Verbum caro factum est*, et Maria, virgo integra et mater, materna illi officia sancto cum gaudio praestitit; tum Christi dolentis aegritudines, cruciatus, supplicium, quorum pretio salus generis nostri peracta; tum eiusdem plena gloriae mysteria, et de morte triumphus, et ascensus in caelum, et demissus inde divinus Spiritus, atque Mariae sideribus receptae splendida claritudo, denique cum gloria Matris et Filii consociata caelium omnium gloria sempiterna. Haec rerum plane admirabilium contexta series in fidelium mentes frequenter assidueque revocatur, et fere in conspectu explicata proponitur: id quod Rosarium sancte colentibus aspergit animos nova semper quadam pietatis dulcedine, perinde efficiens et movens quasi vocem ipsam exciperent indulgentissimae Matris, eadem aperientis mysteria multaque salutariter alloquantis. Quare non id nimis affirmatum videbitur, quibus et locis et familiis et gentibus honorem pristinum marialis Rosarii consuetudo retineat, nullam ibi iacturam fidei ab ignorantia pestiferisque erroribus metuendam.

Sed alia non minus praestat, quam Ecclesia filiis suis magnopere a Rosario quaerit, utilitas; ea est, ut ad fidei sanctae normam et praescripta vitam moresque suos diligentius componant. Si enim, ut omnes tenent divinum effatum: *Fides sine operibus mortua est*² eo quia fides vitam ducit a caritate, caritas autem in ubertatem exit sanctarum actionum; nihil profecto emolumenti ad aeterna christianus homo percepturus erit ex fide sua, nisi rationum vitae secundum eam direxerit: *Quid proderit, fratres mei, si fidem quis dicat se habere, opera autem non habeat? numquid poterit fides salvare eum?*³ Istud immo hominum genus reprehensionem Christi iudicis multo graviolem incurret, quam qui christianae fidei disciplinaeque sint misere ignari: qui non, ut illi perperam, aliter credunt aliter vivunt, verum quia carent Evangelii lumine, habent ideo quamdam executionem aut minorem sunt certe in noxa. Quo igitur fides quam profitemur consentanea fructuum laetitia melius florescat, simul ex mysteriis ipsis quae mens considerando persequitur, ad virtutum proposita

1 Ioann. xvii, 3.

2 Iac. ii, 204.

3 Ib. 14.

mire animus inflammatur. Opus nempe saluterum Christi Domini, quale nobis eminet ac nitet in omnes partes exemplum! Magnus omnipotens Deus, urgente in nos nimia caritate, ad infirmi hominis conditionem sese extenuat; nobiscum velut unus de multis versatur, amice colloquitur, singulos et turbam ad omnem erudit docetque iustitiam, excellens sermone magister, auctoritate Deus. Omnibus omnino se dat beneficium; e morbis corporum relevat languentes, morbisque animorum gravioribus paterna medetur miseratione: quos vel aerumna exercet vel sollicitudinum moles fatigat, eos in primis blandissime compellat et vocat: *Venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos.*¹ Tum ipse interquiescentibus nobis in complexu suo, de illo spirat mystico igne quem ad homines detulit, deque sui mansuetudine animi ac submissione benigne insinuat, quarum usu virtutum nos optat verae solidaeque pacis, cuius, est auctor, participes: *Discite a me quia mitis sum et humilis corde; et invenietis requiem animabus vestris.*² Sed ipse tamen, pro ea sapientiae caelestis luce et insigni beneficiorum copia quibus homines demereri debuerat, hominum subit odia iniuriasque atrocissimas, atque sanguinem et spiritum cruci suffixus profundit, nihil spectans enixius quam ut illis pariat sua morte vitam. Talia peramantis Redemptoris nostri monumenta carissima nequaquam fieri potest ut quispiam attenta secum cogitatione reputet et commentetur, neque grata adversus eum voluntate exardescat. At verius probatae vis fidei tantum efficiet ut, illuminata hominis mente et animo vehementer impulso, totum prope rapiat ad ipsius Christi vestigia per omne discrimen sectanda, ad eam usque Paulo dignam obtestationem: *Quis ergo nos separabit a caritate Christi? tribulatio, an angustia, an fames, an nuditas, an periculum, an persecutio, an gladius?...³ Vivo autem iam non ego; vivit vero in me Christus.*⁴

Ne vero ad exempla quae Christus, homo idemque Deus, de se exhibet sane quam maxima, nativae nos imbecillitatis conscientia absterriti deficiamus, una cum mysteriis eius mysteria Matris sanctissimae habemus oculis mentis ad contemplandum oblata. Egregia Davidis stirpe est ea quidem progenita, cui tamen nihil iam est reliquum de maiorum vel opibus vel amplitudine; quae vitam in obscuro agit, humili in oppido, humiliore in tecto, recessu ipso et rei familiaris tenuitate eo contenta magis quod liberior potest animo se tollere ad Deum eidemque summo desideratissimo bono penitus adhaerere. Atqui est cum ipsa Dominus, quam complet et beata gratia sua; ipsaque, allato caelesti nuntio, designatur, ex qua, virtute agente Spiritus Sancti, expectatus ille Servator gentium, nostra in humanitate sit proditurus. Celsissimum dignitatis gradum quanto plus ea miratur et muneris tribuit potenti misericordique Deo, tanto se, nullius sibi conscia virtutis, deprimit, humiliter, seque Dei ancillam, eius dum fit mater, prompto animo edicit et devovet. Quod autem pollicita sancte est, id alacris sancte praestat, iam tum perpetua cum Iesu filio, ad gaudia ad lacrimas, communionem vitae instituta. Sic tale fastigium gloriae, ut nemo alius nec homo nec angelus, obtinebit, quia cum ipsa nemo erit virtutum promeritis conferendus; sic eam superi et mundani regni manet coronam, quod

1 Matth. xi, 28.

2 Ib. 29.

3 Rom. viii, 35.

4 Gal. ii, 20.

invicta futura sit regina martyrum ; sic in caelesti Dei civitate per aeternitatem omnem coronata assidebit ad Filium, quod constanter per omnem vitam, constantissime in Calvaria, redundantem tristitia calicem sit cum illo exhaustura. Ecce autem in Maria virtutis omnis exemplar, vere bonus et providens Deus constituit nobis aptissimum ; eamque oculis et cogitatione intuentest non animus, quasi divini numinis fulgore perstricti, despondemus, sed ex ipsa allecti communis propinquitate naturae, fidentius ad imitationem enitimur. Cui studio si nos, ea maxime adiuvante, totos dediderimus, licebit profecto virtutis tantae sanctitatisque lineamenta saltem exprimere, et quam admirabiliter tenuit ad omnia Dei consilia aequabilitatem vitae, referentes, ipsam licebit subsequi ad caelum. Iam nos peregrinationem eo susceptam, quamvis aspera multisque sit difficultatibus impedita, animose fortiterque insastamus ; neve molestiam inter et laborem cessemus tendere ad Mariam suppliciter manus in eas Ecclesiae voces : *Ad te suspiramus gementes et flentes in hac lacrimarum valle . . . illos tuos misericordes oculos ad nos converte ; Vitam praesta puram, iter paratutum, ut videntes Iesum, semper collaetemur.* At illa, quae, tametsi nullam in se passa debilitatem naturae nostrae vitiositatemque pernoscit, quaeque matrum omnium est optima et studiosissima, quam nobis opportune prolixèque subveniet, quanta et caritate reficiet et virtute firmabit ! Per iter euntibus, divino Christi sanguine et Mariae lacrimis consecratum, certum erit nobis nec difficilis exitus ad societatem quoque beatissimae eorum gloriae fruendam.

Ergo Rosarium Mariae Virginis, in quo apte utiliterque habentur coniuncta et eximia precationis formula et idoneum fidei conservandae instrumentum et insigne specimen perfectae virtutis, dignum plane est quod verinimis christianis sit frequenter in manibus piaque recitatione et meditatione colatur. Haec autem commendata singulariter volumus ei *Consociationi*, quam nuper etiam laudavimus legitimeque probavimus, a *Sacra Familia* appellatam. Si quidem illud Christi Domini mysterium, quod vitam intra parietes Nazarethanae domus tacitam abditamque diu transegerit, eidem Consociationi dat causam, ita ut ad exemplar Familiae sanctissimae divinitus constitutae sese christianae familiae curent sedulo conformare, iam eius perspicua est cum Rosario singularis quaedam coniunctio ; quae praesertim attinet ad mysteria gaudiorum, in eo ipso conclusa quum Iesus, post declaratam in templo sapientiam suam, cum Maria et Iosepho *venit Nazareth et erat subditus illis*, cetera quasi instruens mysteria, quae hominum doctrinam et redemptionem propius efficerent. Quare videant Consociati omnes quam sit suum, cultores Rosarii atque etiam propagatores sese diligentes praebere.

Quantum est ex Nobis, rata firmaque habemus sacrae indulgentiae munera, superioribus annis concessa, eorum gratiâ qui octobrem mensem rite ad ea ipsa praescripta egerint : vestrae autem, Venerabiles Fratres, auctoritati et sollertiae valde tribuimus, ut par atque antea in catholicis gentibus caleat religio et contentio sancta ad Virginem, Christianorum Adiutricem, Rosarii prece colendam. At vero, unde exorsa est cohortatio Nostra,

inde placet ad exitum pergat, iterum apertiusque testando quem fovemus erga magnam Dei Genitricem animum et memorem beneficiorum et spei plenum laetissimae. Suffragia christiani populi ad eius aras pientissime supplicantis aequae rogamus Ecclesiae causâ, tam adversis turbulentisque iactatae temporibus, aequae rogamus causâ Nostra, qui devexa aetate, defessi laboribus, difficillimis rerum constricti angustiis, nullis hominum fultis subsidiis, ipsius gubernacula Ecclesiae tractamus. Nempe in Maria, potente et benigna matre, spes Nostra exploratior quotidie augescit, iucundius arridet. Cuius deprecationi si plurima eaque praeclara beneficia a Deo accepta referimus, id quoque effusioe gratia referimus quod iamiam detur quinquagesimum diem anniversarium attingere ex quo sumus episcopali ordine consecrati. Magnum sane hoc est respicientibus tam diuturnum pastoralis muneris spatium, quantum praecipue, quotidiana sollicitudine agitatum, adhuc impendimus christiano gregi universo regendo. Quo Nobis in spatio, ut est hominum vita, ut sunt Christi et Matris mysteria, nec defuerunt gaudiorum causae, et plures acerbaeque admixtae sunt causae dolorum, gloriandi in Christo praemiis quoque delatis: eaque Nos omnia, demissa Deo aequaliter mente gratoque animo, convertere ad Ecclesiae bonum et ornamentum studuimus. Nunc iam, nec enim dissimiliter reliqua vita decurret, si vel nova affulgeant gaudia vel impendeant dolores, si qua gloriae accessura sint decora, eadem Nos mente eodemque animo constantes, et gloriam unice appetentes a Deo caelestem, davidica illa iuvabunt: *Sit nomen Domini benedictum: Non nobis, Domine, non nobis, sed nomini tuo da gloriam.*¹ Equidem a filiis Nostris, quorum in Nos videmus studia tam pie et benevole incensa, potius quam gratulationes et laudes, summas Deo optimo grates precesque et vota magnopere expectamus; maxime laetati si hoc Nobis impetrent, ut quantum virum et vitae super sit, quantum resideat auctoritatis et gratiae, tantum Ecclesiae omnino accidat salutare, in primis ad infensos et devios, quos iamdudum vox Nostra invitat, reducendos reconciliandos. Omnibus autem dilectissimis filiis, ex proxima, Deo donante faustitate et laetitia Nostra, iustitiam, pacis, prosperitatis, sanctimoniae, bonorum omnium affluent muna; hoc paterna caritate a Deo adprecamur, hoc eloquiis eius commonemus: *Obaudite meet quasi rosa plantata super rivos aquarum fructificate: quasi Libanus odorem suavitatis habete. Florete flores quasi lilium, et date odorem et fronde in gratiam, et collaudate canticum et benedicite Dominum in operibus suis. Date nomini eius magnificentiam, et confitemini illi in voce laborum vestrorum et in canticis et citharis.....in omni corde et ore collaudate et benedicite nomen Domini.*

Quibus consiliis et optatis si forte illuserint nefarii homines, qui quaecumque ignorant, blasphemant, parcat illis clementer Deus; ut ipse autem propitius, exorante sacratissimi Rosarii Regina, obsecundet, habete auspiciis, Venerabiles Fratres, idemque pignus benevolentiae Nostrae, Apostolicam benedictionem, quam singulis vobis et clero populoque vestro peramanter in Domino impertimus.

Datum Romae apud S. Petrum die. VIII septembris anno MDCCCXCII, Pontificatus Nostri quintodecimo.

LEO PP. XIII.

1 Ps. cxlii, 2, cxlii, 1.

LITTERAE CIRCULARES.

S. RIT. CONGR. AD EPISCOPOS.

De Consociatione s. Familiae.

RME DOMINE UTI FRATER :

Quo ubique terrarum cultus ac devotio erga Sacram Familiam magis magisque foveatur, atque a propria indole ac natura nunquam deflectat, Ssmus Dominus Noster Leo Papa XIII universalem Consociationem appositis statutis per Sacram Rituum Congregationem nuper exaratis constituendam voluit, quam indulgentiarum quoque thesauro locupletare dignatus est. Haec omnia in Apostolicis Litteris in forma Brevis continentur, quae de mandato Sanctitatis Suae per presentem epistolam ad Amplitudinem Tuam transmittuntur, quibus additur decretum ipsius Sacrae Congregationis ab eadem Sanctitate Sua adprobatum, quo nonnulla hac super re declarantur.

Erit itaque Amplitudinis Tuae tam salutarem institutionem apud commissos Tibi Fideles omni studio excitare ac promovere ; ita ut in unaquaque Parochiali tuae Dioeceseos Ecclesia sub respectivi Parochi regimine, ad tramitem supradicti Apostolici Brevis, christianarum familiarum consociatio habeatur.

Hoc autem animadvertat Amplitudo Tua, quod si aliae in tua Dioecesi erectae reperiantur Societates ejusdem nominis et instituti, illae amplius existere nequeunt, sed cum hac universali ita conjungi debent, ut unum evadant corpus cum ipsa. Praeterea quaecumque preces seu orationes, etsi indulgentiis ditatae, ibidem usurpantur, nova indigent hujus Sacrae Rituum Congregationis adprobatione ; secus in posterum licite adhiberi nequeunt.

Si vero in ista Dioecesi extent Religiosae Familiae sub hoc ipso titulo, Amplitudo Tua eorum Superiores de praesentibus Apostolicae Sedis dispositionibus ac statutis certiores reddere satagat.

Quae dum pro mei muneris ratione Amplitudini Tuae communico, Eidem diuturnam ex animo felicitatem adprecor.

Amplitudinis Tuae

Uti Frater

CAJ. Card. ALOISI MASELLA S. R. C. Praefectus.

VINC. NUSSI, S. R. C. Secretarius.

Romae die 2 Julii, 1892.

PRIVILEGIA ET INDULGENTIAE CONCESSAE PIAE CONSOCIATIONI S. FAMILIAE.

LEO PAPA XIII.

Ad perpetuam rei memoriam.

Quum nuper Nobis obligasset, ut nova Statuta Consociationis Sacrae Familiae Apostolicis litteris probaremus et sanciremus, satis muneri atque Officio Nostro facturos esse duximus, si eandem Consociationem amplissimis verbis collaudaremus, eamque christianis Familiis summopere com-

مندaremus. Laudavimus autem, et commendavimus ea voluntate eoque proposito, ut nimirum populus christianus, cuius aeterna salus est Nobis commissa, ad christianarum virtutum laudem exemplo sacrae Familiae et invitatione Nostra tempestive revocarentur. Christiana quippe virtus tam est efficax, tantumque pollet, ut in ea magnam partem posita sit vel sanatio malorum, quae premunt, vel depulsio periculorum, quae metuuntur. Ad virtutem vero mirifice excitantur homines exemplo : quod quidem eo magis imitatione dignum iudicatur, quo integrior et sanctior est persona, unde petitur. Quare haud mirum est si Nos, qui nihil magis cupimus atque optamus, quam posse, excitata ubique virtute christiana, praesentibus malis mederi, et proxima pericula deprecari, Consociationem Sacrae Familiae singulari benevolentia et studio prosequimur, utpote quae sanctitatem divinae illius Familiae sibi proponit exemplar. Omnes enim ii, qui in huiusmodi Consociationem adsciti sunt, praeclarissimas Iesu, Mariae, et Ioseph virtutes contemplantes, necesse est ut similitudinem earum aliquam adripiant, fierique studeant imitatione meliores. Quare vigeat floreatque haec pia Consociatio quum sodalium numero, tum recte factorum laude ; augeatur et ad plures in dies singulos propagetur : ea enim florente, facile fides, pietas, et omnis christiana laus in Familiis revirescent. Quum vero soleant homines permoveri maxime praemio ; Nos, quod in facultate Nostra est, praemium spiritualium bonorum, non quidem fragile et caducum, illis, quasi invitamentum, proponimus. Ceterum maiora expectent ab iis, quibus se devoverunt, nimirum a Iesu, Maria, et Ioseph, qui sint servis suis praesentes propitii in omni vitae cursu, et postmodum efficiant, ut sua sanctissima ac suavissima nomina illorum morientium labris insideant. Quare quod bonum sanctumque sit, Deique gloriae, et animarum saluti benevertat, Nos auctoritate Nostra Apostolica, his litteris, poenarum remissionibus seu indulgentiis, privilegiisque, quae infra in apposito indice recensentur, omnes et singulos sodales Consociationis Sacrae Familiae tam praesentes, quam futuros, uti posse volumus et iubemus.

INDEX INDULGENTIARUM ET PRIVILEGIORUM.

PIAE CONSOCIATIONI SACRAE FAMILIAE TRIBUENDORUM.

Indulgentiae Plenariae.

Sodalibus Consociationis Sacrae Familiae ex utroque sexu singulis, qui admissorum confessione ritu christiano expiati sacram Eucharistiam sumpserint, et Parochialem aedem, vel oratorium publicum, devote visitaverint, ibique aliquandiu ad mentem Nostram orando perstiterint, indulgentiam plenariam consequendi ius esto diebus, qui infra scripti sunt.

I. Die quo Consociationem adierint, emissa Consecrationis formula, a Nobis, per Nostram Rituum Congregationem probatam, et in fine huius indicis relata.

II. Quo die in anno generalis conventus habebitur, iuxta cuiusque loci, in quo extat Consociatio, consuetudinem, ad sodalium pactum renovandum.

III. Diebus festivitatum

- | | | |
|-----------------------------|---|-------------|
| 1.—Nativitatis | } | D. N. I. C. |
| 2.—Circumcisionis | | |
| 3.—Epiphaniae | | |
| 4.—Resurrectionis | | |
| 5.—Ascensionis | } | B. M. V. |
| 6.—Immaculatae Conceptionis | | |
| 7.—Nativitatis | | |
| 8.—Annuntiationis | | |
| 9.—Purificationis | | |
| 10.—Assumptionis | | |

Item diebus festis

11.—S. Ioseph Sponsi B. M. V. die undevigesima mensis Martii.

12.—Patrocinii eiusdem, Dominica tertia post Pascha.

13.—Desponsationis B. M. V. die vigesima tertia mensis Ianuarii.

IV. Die festo titulari universae Consociationis.

V. Die per menses singulos sodalium arbitrio eligendo, dummodo mense ipso in Familiis praescriptas preces coram Sacrae Familiae imagine una simul recitaverint.

VI. Morituri si, non compotes sacra Confessione atque Eucharistia, animi dolore culpas expiaverint, et sanctum nomen Iesu, aut voce, aut si loqui posse desierint, voluntate imploraverint.

Partiales.

I.

Sodales Consociationis Sacrae Familiae ex utroque sexu singuli, qui corde saltem contriti Parochialem Ecclesiam, in qua est sedes Consociationis constituta, vel aliquod templum sacrariumve celebraverint, Deoque pro rei christianae incolumitate supplicaverint lucrari possint et valeant partiales indulgentias septem annorum totidemque quadragenarum.

- | | | |
|--|---|----------|
| 1.—Die Visitationis | } | B. M. V. |
| 2.—Die Praesentationis | | |
| 3.—Die Patrocinii | | |
| 4.—Quolibet die iidem sodales una simul in propriis Familiis adscriptis congregati, ante imaginem sacrae Familiae statas preces corde contrito recitaverint. | | |

5.—Diebus, quibus sodales interfuerint conventibus, quos haberi contigerit.

II.

Iidem sodales indulgentias lucentur trecentorum dierum quoties corde contrito sequentem Orationem ante imaginem Sacrae Familiae quocumque idiomate recitaverint.

ORATIO.

Quotidie Recitanda Ante Imaginem Sacrae Familiae.

“O amantissime Iesu, qui ineffabilibus tuis virtutibus et vitae domesticae exemplis Familiam a te electam in terris consecrasti, clementer aspice nostram hanc domum, quae ad tuos pedes provoluta propitium te sibi deprecatur. Memento tuam esse hanc domum; quoniam tibi se peculiari cultu sacravit ac devovit. Ipsam benignus tuere, a periculis eripe, ipsi in necessitatibus occurre, et virtutem largire, qua in imitatione Familiae tuae sanc-

tae iugiter perseveret ; ut mortalis suae vitae tempore in tui obsequio et amore fideliter inhaerens, valeat tandem aeternas tibi laudes persolvere in caelis.

"O Maria, Mater dulcissima, tuum praesidium imploramus, certi divinum tuum Unigenitum precibus tuis obsecuturum.

"Tuque etiam, gloriosissime Patriarcha sancte Ioseph, potenti tuo patrocinio nobis succurre, et Mariae manibus vota nostra Iesu Christo porrigenda submitte."

Si vero sodales, qui vel infirmitate vel alia causa impediti hanc Orationem recitare nequiverint, eandem indulgentiam lucrari poterunt, si devote quinquies recitaverint Orationem Dominicam, et Salutationem Angelicam cum Gloria Patri.

III.

Ducentorum dierum indulgentiam sodales Consociationis consequantur semel in die, si iaculatorias preces quocumque idiomate effuderint ut infra : "Jesu, Maria, Ioseph, illumina nos, succurrite nobis, salvate nos ! Amen."

IV.

Centum dierum indulgentiam lucrifaciant sodales, qui operam dederint, ut Christianae Familiae huic piae et universali Consociationi sese adscribant.

V.

Indulgentiam sexaginta dierum lucrentur sodales, quoties hi : 1. In Ecclesia Parochiali, in qua sedem habet Consociatio sacrosancto Missae sacrificio, aliisque divinis officiis devote adstiterint : 2. vel quinquies recitaverint Orationem Dominicam et Salutationem Angelicam pro sodalibus defunctis : 3. vel familiarum dissidia composuerint, vel componenda curaverint : 4. vel Familias a iustitiae tramite devias, in viam salutis reducere studuerint : 5. vel pueros sive puellas christianis praeceptis imbuere satagerint : 6. vel aliud quodcumque pium opus peregerint, quod in bonum Consociationis cedat.

Sodalibus, si maluerint, omnibus et singulis indulgentiis supra dictis sive plenariis, sive partialibus labes poenasque defunctorum expiare liceat.

PRIVILEGIA.

Pro Sodalibus Universis.

Missae, quae pro sodalibus defunctis quocumque in altari celebrantur, iisdem suffragentur ac si in altari privilegiato celebrarentur.

Pro Parochis.

I.—Privilegium altaris personalis tribus in qualibet hebdomada diebus ; dummodo simili privilegio alia de causa non perfruantur.

II.—Facultas benedicendi extra Urbem Coronas, Rosaria, Cruces, Crucifixos, parvas statuas ac numismata, eisque applicandi omnes et singulas indulgentias, quas Summi Pontifices attribuere iisdem solent, ut describitur in apposito elencho ; sed tantummodo exercenda pro sodalibus in Consociationem adscitis, die quo 1. christiani piam ingrediuntur Consociationem : et 2. sollemniter renovatur pactum Consociationis.

FORMULA.

RECITANDA QUOCUMQUE IDIOMATE A CHRISTIANIS FAMILIIS QUAE SE SACRAE FAMILIAE CONSECRANT.

“O Iesu Redemptor noster amabilissime, qui e caelo missus ut mundum doctrina et exemplo illustrares, maiorem mortalis tuae vitae partem in humili domo Nazarena traducere voluisti, Mariae et Iosepho subditus, illamque Familiam consecrasti, quae cunctis christianis familiis futura erat exemplo; nostram hanc domum, quae Tibi se totam nunc devovet, benignum suscipe. Tu illam protege et custodi, et sanctum tui timorem in ea confirma, una cum pace et concordia christianae caritatis: ut divino exemplari Familiae tuae similis fiat, omnesque ad unum quibus ea constat, beatitatis sempiternae sint compotes.

“O amantissima Iesu Christi Mater et mater nostra Maria, tua pietate et clementia fac ut consecrationem hanc nostram Iesus acceptam habeat, et sua nobis beneficia et benedictiones largiatur.

“O Ioseph, sanctissime Iesu et Mariae custos, in universis animae et corporis necessitatibus nobis tuis precibus succurre; ut tecum una et beata Virgine Mariae aeternus divinus Redemptori Iesu Christo laudes et gratias rependere possimus.”

Atque haec omnia et singula, uti supra decreta sunt, ita firma, stabilia, rata in perpetuum esse volumus: non obstantibus Constitutionibus et Ordinationibus Apostolicis, ceterisque contrariis quibuscumque.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die xx Iunii anno MDCCCXCII. Pontificatus Nostri anno decimo quinto.

L. ✠ S.

S. Card. VANNUTELLI.

DECRETUM.

DUBIA.

Postquam litterae a Sacra Rituum Congregatione, die 10 Decembris, 1890, de cultu Sacrae Familiae singularum Dioecesium Ordinariis transmissae fuerunt, eidem Sacrae Congregationi sequentia Dubia proposita sunt, nimirum:

I.—An Seminaria, Collegia, Congregationes et Religiosae Familiae possint per formulam novissime a Sanctissimo Domino Nostro Leone Papa XIII approbatam semet Sacrae Familiae consecrare, itemque Paroeciae, Dioeceses ac Regiones?

II.—Preces ab eodem Sanctissimo Domino Nostro itidem approbatae atque indulgentiis ditatae a singulis Familiis coram imagine Sacrae Familiae recitandae, possuntne in Ecclesiis publicis usurpari?

III.—Licetne familiis, quae iam speciali ratione Sancto Ioseph se consecraverunt, semet Sacrae Familiae dedicare?

IV.—Quum permultae orationes, litaniae, formulae consecrationis Sacrae Familiae et alia huiusmodi in pluribus locis circumferantur, quomodo providendum?

Et Sacra eadem Congregatio in Ordinario Coetu ad Vaticanum subsignata die coadunata, referente me infrascripto Cardinali Praefecto, omnibus rite perpensis, sic rescribere rata est :

Ad I.—Quoad Seminaria, Collegia et singulas Dumos Congregationum ac Familiarum Religiosarum, *Affirmative*; quoad Paroecias, provisum per consecrationem familiarum in singulis Paroeciis; quoad cetera *Non expedire*:

Ad II.—*Affirmative*, sed coram Imagine Sacrae Familiae.

Ad III.—*Affirmative*.

Ad IV.—Quoad litanias, comprehendi sub universali vetito Litaniarum, quae explicite approbatae non fuerint a Sede Apostolica; quoad orationes, formulas consecrationis aliasque preces sub quovis titulo ad Sacram Familiam honorandum ahibitas, mittendas esse ab Ordinariis locorum, nec non a Superioribus Religiosarum Congregationum, ut debito examini subiiciantur; secus in posterum licite usurpari nequeant. Die 13 Februarii, 1892.

De his autem facta Sanctissimo Domino Nostro Leoni Papae XIII per me infrascriptum Cardinalem Praefectum relatione, Sanctitas sua resolutiones Sacrae eiusdem Congregationis ratas habuit, et confirmavit. Die 18, iisdem mense et anno.

L. ✠ S.

CAL. Card. ALOISI MASELLA, R. C. S. Praefectus.
VINCENTIO NUSSI, S. R. C. Secretarius.

BOOK REVIEW.

SOCIALISM. By Rev. Victor Cathrein, S. J., from the fifth German edition, by Rev. James Conway, S. J., pp. 104, 12° cloth, 0.75. Benziger Bros., New York, Cincinnati and Chicago. 1892.

The book of F. Cathrein on "Socialism, its Fundamental Principles and its Practicability" is substantially taken from an important treatise on "Moral Philosophy," by the same author. The reason why this interesting monograph has been cut out from the greater work and printed separately, hardly needs an explanation: comparatively few persons have time enough to search every part of the ethical field, but there are some points that claim the attention of all. The rapid advance of socialism, the earnestness of its supporters, the magnitude of the issues involved, make it a matter of paramount importance for the defenders of society to know the nature and the extent of the danger which threatens its existence.

The author has not attempted to describe all the forms of socialism; an exhaustive treatise, such as Rae's "Contemporary Socialism," would fail to reach the great mass of the reading public: he has wisely preferred carefully to analyze the "quintessence" of the system, as formulated by Schäffle, advocated by Karl Marx, and made popular by Herr Bebel. The reader will not find in this volume the professorial socialism of Adolph Wagner, or the Land-socialism of de Laveleye. The former is confined to colleges and universities, the latter was already refuted in a serial which has been translated by Rev. J. U. Heinze, and published in pamphlet form under the title of "The Champions of Agrarian Socialism."¹

The politico-economic system so thoroughly demonstrated in the present work, is stated clearly enough in the programmes adopted by the socialist leaders at the meetings held in Gotha (1875), Baltimore (1883), Cincinnati (1885), Paris (1889) and Erfurt (1891). From these programmes copious quotations will be found in the book, and the passages selected fairly represent the living socialism of to-day; it is with this live and aggressive socialism, and not with the collectivism of scientific dreamers, that F. Cathrein has joined issue. His work is divided into three chapters, each one containing several sections: from the first line to the last, directness and perspicuity are conspicuous; and no special scientific training is needed to understand everything contained in its pages.

In the first chapter the author makes us acquainted with the nature of socialism, its relationship with communism, and its historical evolution. In the second, he shows the unsoundness of its religious, ethical and economical assumptions. He proves that the theory of value which is the basis of the famous work of Marx on Capital is utterly untenable. And yet, some

¹ Peter Paul and Bros., Buffalo, 1889.

economists, reputed orthodox, have repeated after the German socialist that labor is the only source of wealth, and that the labor-hour is both the unit and the standard of value. The iron law of wages receives its due share of attention, and it is clearly shown that liberalism, which once took up *Laissez faire* as a watch word, and adopted unlimited industrial competition as the only sound financial policy, has really rivetted the chains of the workman, brought about centralization, and paved the way to socialism.

The third chapter will be found most instructive. It deals with the impracticability of collectivism: "This form of socialism," says the author, "comprises the most numerous and influential opponents of the existing social order, and in the mind of its defenders has most prospects of realization because it embodies the most rational and the most systematic plan of social revolution." Collectivists imagine that they have found in a federation of communities a check for the tyranny of State absolutism, but Schäffle tells them that they may call *central committee* what other people call a *State* but the result will be the same: "The only system of socialism imaginable is and will continue to be central organization, universal and exclusive collective production by the social democracy." Not only does this organization present insuperable difficulties, but it makes progress, nay subsistence itself, next to impossible, because it takes away the most powerful incentive to production and improvement. Herr Bebel comes forward with the most liberal promises. He is of opinion "that such an organization of labor, based on perfect freedom and equality . . . would awaken the highest consciousness of solidarity, would beget a spirit of joyous industry and emulation, such as is nowhere to be found in the industrial system of our day." Schäffle does not believe in this golden dream: "This consciousness," says the prosaic professor, "cannot exercise sufficient control, does not, at least, overcome the tendency to idleness and dishonesty, does not hinder cheating the community in regard to labor, time, etc. . . . Socialism would have to engage each one's private interest at least as strongly for the collective production as is the case in private production."

The division of the produce is another insoluble problem. What consideration will guide the central committee in distributing the communal wealth among the families of workmen? The number of persons? The labor time? The quantity produced by each individual? Personal merit? Diligence? The wants of the individuals? All these standards are tried and found wanting. Moreover, socialistic organization deals a fatal blow to the unity and sanctity of the households; all make children the property of the State, and throw on the State the rights and responsibility of education. Programmes are unanimous on this point—let us quote but one, that of Gotha. "The socialistic labor party of Germany demands . . . universal and equal education of the people by the State; *universal compulsory education*; ¹ free instruction in all educational institutions. *Religion to be declared a private matter.*" The last section of the third chapter

¹ Italics ours.

contains an answer to the objections raised by the socialists. It is followed by a brief conclusion in which the author brings to a focus the principles upheld in the preceding chapters.

The importance of the topics discussed in this clear and compendious volume, the great success which it has achieved in Germany and elsewhere,¹ and the reputation of its author, make words of commendation superfluous; but we may be allowed to say that the work has been translated by a well-known writer in full sympathy with the author. In its English dress it is thoroughly naturalized, and does not look at all like a foreign importation. We hope that the complete treatise of F. Cathrein on Moral Philosophy will soon be introduced to the English public by the same interpreter.

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This is a valuable little treatise which cannot fail to be of great advantage to priests on the mission. The subject matter contained in it demands almost constant attention, and yet it is of such delicate nature in some respects that only the most thoughtful treatment can insure a proper appreciation of it on the part of those who assume the married state, often quite unconscious of its attendant responsibilities.

We have here a clear, accurate and readable English exposition, by a man who was both theologian and pastor of souls, of the essential knowledge which every man or woman about to marry should have concerning their respective duties as husband or wife, and parent.

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AMERICAN ECCLESIASTICAL REVIEW.

VOL. VII.—DECEMBER, 1892.—No. 6.

THE THEOLOGY OF THE THREE MASSES AT CHRISTMAS.

THE custom of celebrating three Masses at Christmas dates back to the very beginning of Christianity and we find the Holy Pontiff Telesphorus regulating the hours whilst giving a reason for the triple solemnity. The first Mass is to be sung at midnight, the second at early dawn and the third in the light of the risen sun. These hours harmonize with the liturgical character of the three-fold sacrifice on this day, but they are not essential to the interpretation of its mystical meaning, and hence the three Masses may, for good reason, be celebrated at any hour between sunrise and noon, even in immediate succession. The Breviary, however, which must be looked upon as a part of the Eucharistic Canon, inasmuch as its rubrics constantly refer to the Mass of each feast in the ecclesiastical cycle, states at the end of Matins for Christmas that the first Mass is to be said "post mediam noctem;" then after Prime, which is to be recited "summo mane," the rubrics mention that the second Mass is to be said "in Aurora"; and the last Mass follows upon the recitation of Tierce. The hours are symbolical inasmuch as they represent the successive stages of Christ's coming into the world, namely, the Patriarchal, the Jewish and the Christian dispensation.

I.

To understand the mystic purpose of the Christmas liturgy we must view Christ as the centre and culminating point of the divine economy in its relation to mankind. The entire Old Testament is

but a record of the gradual preparation of God's people for the coming of the Redeemer.

Immediately after the Fall, God's design is manifested in the promise of a Seed which should crush the head of that serpent through whose malice man had lost his heavenly inheritance. That promise becomes the hope of mankind and is repeated in the traditions of all nations. The idea of a golden age, such as the prophets constantly speak of, finds its shadowy yet infallible expression, in a repetition of the paradisaical promise, assuring Abraham that it would be in his Seed that all generations should be blessed. Melchisedec offers bread and wine as if to give distinctness to this second promise which was to be chanted over and over again by the prophets of the Jewish people announcing further that the race of David had been selected as the bearer and fosterer of that Seed, until it should fully come to light in Bethlehem "the city of Bread," where Mary the virginal ground whence it was to blossom into the Flower of Jesse, should once more re-echo the prophecy made to her Father Abraham, hers being the immaculate Flesh assumed by the Word, on whose account all generations should call her blessed among women.

Thus we have the Light first glimmering through the midnight darkness from afar ere the time of the Messianic prophets, who pointed to David, had come. Then the aurora breaks the deep black of the patriarchal age and announces more distinctly the gladsome tidings of a redeeming Star. David himself joining the inspired chorus and speaking of the expected Messiah, his Son, as his Lord, thus throws an additional ray of light upon the divine character of the "Expected of the nations" whom Isaiah had already called "God, the Prince of Peace." And at length the Light appears, full fair in its brightness, in its guiding power, in its confidence-inspiring brilliance, so that the strange Kings of the East have no misgivings, but readily interpreting the old traditions among their own people they find their solution and verification in this wondrous sign—invisible withal to the blinded crowd of Herodians and Scribes at Jerusalem.

But we do not intend to dwell upon the analogy which exists between the hours fixed by the rubrics for the three Christmas Masses and the development of the Messianic Light in the course of time. Our principal object is to cast a brief glance over the theological, or to speak more accurately, the dogmatic interpretation of the threefold sacrifice offered in our churches on this day.

II.

Nearly all the interpreters of the Christmas liturgy agree that the triple celebration of the Holy Sacrifice of the Mass on this day is intended to give expression to the three fundamental dogmas of the Catholic faith which regard the doctrine of the Atonement. The regeneration of man, by a new birth in Christ, brings us to the Incarnation of the divine Word, and this mystery in turn leads to the eternal generation of the Second Person in the Most Holy Trinity. In this triple birth we have the unfolding of the act of Redemption : the Word, begotten from eternity, true God of true God ; next the Word made Flesh ; and again the Son of God born anew in our hearts.

But whilst this unfolding of the characteristic features of the divine operation receives its proper motive from the threefold Eucharistic Sacrifice, which thus declares the incomparable love of God for man and makes him direct partaker of its benefits, the special application of each portion of the liturgy remains still undetermined. Among the Fathers and Doctors of the Church there is a difference of views when they come to explain the manner in which the three Masses reflect the threefold generation, viz., that of the Son from all eternity, that of the Man-God in time, and that of the Eucharistic regeneration in the individual soul. This last is not merely a symbolical or applied generation but a true new birth and it may be rightly called the primary purpose of the divine revelation as expressed both in the Incarnation and in the dogma of the Blessed Trinity.

The older theologians have for the most part held to the interpretation just given and liturgical writers frequently cite the Angelic Doctor, although not quite impartially as we shall see, as authority for this view. More recent authors, like the Abbé Guéranger, change the order and see in the first and second Masses of this day an exposition of the temporal birth of Christ and in the last a clear declaration of the eternal generation of the Word. Both parties appeal directly to the liturgy, but each emphasizes a different portion of the Mass formulary as giving the key-note to the interpretation of the rest.

In examining the liturgy contained in the Roman Missal, and borrowing the suggestions offered by the Roman Breviary as complementary, we find that neither the one nor the other interpretation can be applied exclusively. *The three features of the eternal, temporal, and spiritual birth are manifestly indicated in each of the*

three Mass formularies, yet they appeal to us, so to speak, in different ways. Not that every person can read out of each Mass any one of the three meanings which he prefers—no, on the contrary. You look at the bright triangle in the heavens : a star above and one on either side, each fusing its light with the others. You fix your eye on each in turn, but you cannot help seeing the others all the while. This seems to us to be the manner of God's manifestation in all His dealings with man, both in the physical and spiritual order. As we look to the sun for light, for warmth, and for the secret virtue which nourishes organic growth, yet never experiencing the benefits of one as distinct from or without an operative presence of the others, just so God communicates His spiritual lights in the sacramental forms of Christian worship. Whether we hear the voice, or see the face, or feel the hand that draws us along, we recognize the same parent, and the effect, though differently communicated, is the same, only stronger and deeper by reason of the multiplied relation manifested toward ourselves.

St. Thomas says : " On the feast of the Nativity several Masses are celebrated on account of the three-fold birth of Christ. One of these is the eternal birth, which is a mystery to us ; hence, one Mass is celebrated during the night, and begins with the words : *The Lord said to me : thou art my Son ; this day have I begotten thee.* The second birth is in time, but spiritual, according to which Christ arises like the day-star in our hearts (II Pet. i, 19) ; for this reason the second Mass is said at dawn of day, beginning with the words : *The Light shall this day shine upon us.* The third birth is that of Christ in time and in the body, by which He made Himself visible to us, assuming flesh from the Virgin's body. For this reason the third Mass is celebrated in the bright light of day, and begins with the words : *A child is born to us.*" After this exposition the Angelic Doctor adds : " But we may convert the order and say that the *eternal generation* properly speaking appears in perfect light, and, therefore, the Gospel of the *third Mass* makes mention of the *eternal birth*. In a similar manner the *birth in the flesh takes place in the night* as a sign which came to assist us out of the darkness of our infirmity ; and for this reason we read at midnight Mass the Gospel of the corporal birth of Christ."¹

St. Thomas does not explain, but he implies, that a distinct

¹ In die autem nativitatis plures missae celebrantur propter triplicem Christi nativitatem. Quarum una est aeterna, quae quantum ad nos est occulta ; et ideo una missa cantatur in nocte, in cujus introitu dicitur : *Dominus dixit ad me : Filius meus es tu ; ego*

view may be taken of the three Masses although each of them reflects in its formulary the same fact of the three-fold birth of Christ. Is there any such view founded on the liturgy and appealing on close examination to the theological student?

We cannot but believe that such is the mind of the Church and that the threefold Sacrifice, each giving expression to the threefold generation of Christ, is nevertheless but one connected act of worship. The liturgy of this feast appears to us like a crystal prism each side of which breaks the solar ray into triple color; or like a grand mediæval cathedral, whose lofty gothic arches, appearing to have no end, awaken in the untaught soul of the sincere non-Catholic that nameless longing which is the first beginning of the search after God. To him whose longing has been filled by the hope of the Christian's faith, the gothic symbolism of cross and rose and the fleur-de-lis marking every feature of the structure in that same cathedral speaks of patient suffering and love and purity; whereas the simple worshiper passes beyond both meaning of form and interpretation of symbol, seeing in the magnificent dome only the fitting footstool of the throne of God on earth. The one reasons with the instinct of his heart, the other loves with his intelligence, the third worships with undivided faculties, but all three contemplate the same object tending to the same end—that is, God.

Thus *the Christian liturgy in each of its three parts unfolds three mysteries at once, but with a new lesson, a fresh grace imparted in ascending process.* It is necessary only to take a brief glance over the three Mass-formularies for the feast of the Nativity in order to understand our exposition, which may be summarized as follows:

The first Mass emphasizes the *three dogmas* of the Eternal Generation, the Incarnation, and the Spiritual Regeneration through the merits of Christ. These are the mysterious lights that come upon us in the midst of the shadows of death.

The second Mass marks the triple effect of this threefold mystery upon man: redemption, sanctification and adoption.

hodie genui te. Alia autem est temporalis, sed spiritualis, qua scilicet Christus oritur, tamquam lucifer in cordibus nostris, ut dicitur II Pet. i, et propter hoc cantatur missa in aurora; in cuius introitu dicitur: *Lux fulgebit hodie super nos.* Tertia est Christi nativitas temporalis et corporalis, secundum quam visibilis nobis processit ex utero virginali, carne indutus: et ob hoc cantatur tertia missa in clara luce in cuius introitu dicitur: *Puer natus est nobis.*

Licet e converso possit dici quod nativitas æterna secundum se est in plena luce, et ob hoc in Evangelio tertiæ missæ fit mentio de nativitate æterna. Secundum autem nativitatem corporalem ad litteram natus est de nocte, in signum quod veniebat ad tenebras infirmitatis nostræ: unde et in missa nocturna dicitur Evangelium de corporali Christi nativitate.—Summa, P. iii, Qu. lxxxiii, art. ii, resp. ad secund.

The third Mass is the true Eucharistic Sacrifice of thanksgiving, the adequate expression of gratitude for the three-fold birth of Christ.¹

We have then the *fact*, the *effect*, and the *acknowledgment* on our part of both, in an act of worship, which by confessing the dogmas realizes the effects. The fitness of this will be more apparent when we keep in mind that the Catholic ceremonial is at all times the form of worship and simultaneously the expression of dogma. This is eminently the case here where we have a real living Sacrifice of infinite worth and a distinct act of atonement as well as thanksgiving.

In the first Mass we have the dogmatic declaration of the divine Sonship. This involves the *eternal* generation, the generation *in time*, and the *spiritual* generation of man, that is our adoption through Christ. The threefold dogma is announced in triple form; first in *prophetic* allusions to the divine Sonship, as we have them in the Introit, the Gradual, and Communion.² The second dogmatic declaration embodies the *testimony of the fulfillment* of the prophecy of David at Bethlehem, as related by St. Luke in the Gospel.³ But it will be remarked that the narrative of the Evangelist in this Mass limits itself to the announcement of the fulfillment. The shepherds are told where they shall find the child, and in this announcement consists the *dogmatic* value of the testimony. The fact of their going and adoring Christ is reserved for the next Mass. Quite in harmony with this characteristic of the *teaching* or dogmatic view of the foregoing is the third declaration in which St. Paul makes the *doctrinal statement of the ultimate purpose* of the previous testimony, namely, our redemption, sanctification and adoption. This is very plainly the object of the Epistle: Apparuit gratia Dei Salvatoris nostri omnibus hominibus, *erudiens nos* . . . qui dedit semetipsum ut nos *redimeret* ab omni iniquitate, et *mundaret sibi populum acceptabilem*, sectatorem bonorum operum. *Haec loquere et exhortare.*⁴

The orations of the first Mass are in full accord with the dogmatic exposition of the mysteries as contained therein. "Da ut *cujus lucis mysteria* in terra *cognovimus*, ejus quoque gaudiis in coelo perfruamur."—"Ut . . . in *illius inveniamur forma*, in quo tecum est nostra substantia."—"Ut qui *nativitatem* D. N. J. C. *mysteriis* nos frequentare gaudemus . . . ad *ejus mereamur pervenire consortium*." Here we have, in the first oration, the reference to the revealed Light, in the second (Secreta) an allusion to the form and

1 In the passage of the Psalmist commonly cited by theologians to prove the eternal generation: "Dominus dixit ad me, Filius meus es tu, ego hodie genui te."

2 "Ex utero ante luciferum genui te." 3 "Exiit edictum," etc. 4 Epistle.

substance of the God-Man, in the third (Post Communion) the prayer for participation (*consortium*) in the divine inheritance.

The Gospel of St. John "In Principio," which is said at the end of this and of the second Mass, has the same significance here as in all the Masses throughout the year. St. John may be justly styled the theologian of the divinity of Christ, and his testimony has, therefore, become the perpetual authentic of the Catholic faith in regard to the Blessed Eucharist. It is only in the third Mass of this day that this Gospel obtains an exceptional significance which is indicated by its position as we shall directly show.

The formulary of the second Mass opens with what may be called the introduction of the object addressed. Whereas in the Introit of the first Mass the *fact* of the eternal Sonship is announced, we have now brought out the *effect*, namely, that we are the ones to whom the mystery appeals and who are the recipients of its fruits. "Lux fulgebit hodie *super nos*, quia natus est *nobis Dominus*." (Introit.) The same sentiment is expressed analogously to the first Mass, in the Gradual,¹ and the Communion.²

The Gospel does not merely announce the birth of Christ as a fact to be believed, or in other words as a dogmatic statement, but it brings the shepherds in actual contact with the Holy Family. "They saw and heard as had been told them."³ Their faith had been rewarded in the finding of the Redeemer and they went away glorifying God.

St. Paul now illustrates the effect of the teaching which he laid down for the young Bishop Titus, as found in the Epistle of the first Mass. There he had said that the grace of God, our Saviour, had appeared, teaching us the dogma of man's redemption and sanctification. Now he goes to make the application, pointing out the divine purpose, namely: *Salvos nos fecit per lavacrum regenerationis, et renovationis Spiritus sancti, quem effudit in nos abunde per Jesum Christum Salvatorem nostrum: ut justificati gratia ipsius, hæredes simus secundum spem vitæ æternæ.*

The sacramental power of the Church with the perpetual indwelling of the Holy Ghost, through the intervention of Christ, is here plainly indicated as the effect of the divine clemency. That clemency shows itself, first in the outward form of the humanity of Christ, "Apparuit benignitas et *humanitas* Salvatoris nostri Dei."⁴

¹ Deus Dominus, et illuxit nobis . . et est mirabile in oculis nostris.

² Exulta filia Sion . . Rex tuus venit sanctus et salvator mundi.

³ Evangelium: "Pastores loquebantur" &c.

⁴ Epistle.

But it goes further and opens a "lavacrum regenerationis" for us. Thus we have in the Epistle of this Mass again the unfolding of the triple birth, not as a dogma, but as a historic fact, if we may use this term to designate the fruits of the divine decree in its fulfillment. Again, the orations follow the trend of the principal thought which pervades the Mass. We pray that the Incarnate Word may communicate itself to us so as to show forth not merely in our belief but in our works. This distinction between the *faith in the mystery* of the triple birth of Christ as taught in the first Mass and its *actual operation* in us is not only clearly expressed in the words of the orations throughout the Mass,¹ but it receives additional support by the commemoration of St. Anastasia in this Mass. As a rule, no commemorations are made on first class festivals, for the reason that the attention of the worshipers may be completely directed toward the principal mystery or feast of the day. Nevertheless the ancient custom of celebrating the patronal feast of this saint in one of the churches of Rome has obtained throughout the Catholic world in so far that the commemoration is inserted in the Roman missal, as a verification, we judge, of the instinct of faith which proposes the saint as a practical example of the lesson contained in the liturgy of this Mass.

The last Mass is, in its main features, an act of adoration and gratitude for the divine mercies showered down on us in the Incarnation. As such the liturgy fitly repeats the causes of the universal joy and thus makes the feeling more real. The Introit, therefore, after beginning "A child is born to us, a son is given us," which last words embody the dogma and its application, as set forth in the first and second Masses, breaks out into the hymn: *Sing ye to the Lord a new canticle, because He has done wondrous things to us.* The Gradual is in the same strain. *Jubilate Deo, omnis terra . . . Venite gentes et adorete.* The Communion has a strange emphasis in its simplicity as though all expressions of joy are but faint echoes and needless, for "all the ends of the earth have seen the wondrous mercy of God."

The Gospel of St. John assumes a new dignity. Here it is a sermon, a prayer, and an act of thanksgiving, whilst at other times during the year (when we say it at the end of Mass) it is an expression and confirmation of our faith in the divinity of Christ. It precedes the oblation of the unbloody Sacrifice as a clear exposition

¹ Ut qui nova incarnati Verbi tui luce perfundimur, hoc in nostro resplendeat opere quod per fidem fulget in mente.

of the history of the Incarnation. It begins with the origin of the uncreated Word from the Father, co-eternal, co-substantial, God from God. Then the Word takes flesh, dwells among men, redeems them, sanctifies, gives them power to become sons of God (*qui ex Deo nati sunt*). Having said this much, the Evangelist goes back for a moment as if to invite the faithful whom he addresses to an act of adoration. At the solemn words : *Et Verbum Caro factum est*, priest and people bend their knee. The last words are at once a summing up of the mystery of faith and an appeal to gratitude. *Vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.*

The Epistle of the third Mass in a singular manner confirms the entire structure. St. Paul, the Apostle of the Gentiles, who before explained the theology of the Incarnation to Titus, now addresses the Christians of Palestine, the converted Jews. He recalls to their minds the prophecies made of old to their fathers,¹ and, whilst he points to the fulfillment of the Messianic predictions in the present, he turns the words of the prophecies into an act of adoration and thanksgiving. No portion of the New Testament could have been chosen with more fitness to answer this purpose than this very chapter from the Epistle to the Hebrews, which perfectly expresses the triple relation of the Father to the Son and of both to man as the co-heir of Christ: "*Ad Filium autem: Thronus tuus, Deus, in saeculum saeculi . . . unxit te Deus oleo exsultationis prae participibus tuis.*"

This idea is further supplemented by the last Gospel, which in a manner unites the Eucharistic moment of the action with the worship of the Magi. The orations are petitions for a continuance of the state of freedom from sin through the graces imparted in the Incarnation.

Thus we have in the Christmas liturgy a threefold act: God revealing Himself, first, in His divine personality; secondly, in His assumption of the human nature for the redemption and adoption of mankind. These two acts proceed from God. The third act is man's recognition of the divine favor inasmuch as by a proper acceptance of it he renders himself worthy of an eternal participation in the heavenly Beatitude.

H. J. HEUSER.

¹ Multifariam multisque modis olim Deus loquens patribus in Prophetis, novissime diebus istis locutus est nobis in Filio.

CLERICAL STUDIES.

(ELEVENTH ARTICLE.)

APOLOGETICS III.

IN our remarks on the mission and work of the Christian apologist, several suggestions thrown out incidentally have seemed to require a statement more distinct and more complete. They refer principally to the mental equipment by which the defender of religious truth has to fit himself for his task, as also to the practical methods best suited to accomplish it. In regard to both, we believe there is room for some useful remarks, although what we have to say shall doubtless be found little different from what reflection and experience have already taught to a great many others, especially to those who have been instrumental, to any extent, in delivering the souls of their fellow-men from doubts and perplexities in matters of belief, or in winning them back from human error to divine truth.

I.

The manner and the measure of knowledge requisite in the apologist vary indefinitely with the mental condition and culture of those to whom he expects to be helpful. In a general way it may be said that objections are of two kinds, learned or popular. By learned objections, we mean those which are suggested by that deeper knowledge which is the privilege of a few. By popular objections, we mean those which are within the reach of the ordinary mind, and which, besides, have something plausible in them that easily wins the assent of the unreflecting and unenlightened.

To begin with the latter, by far the most important, on account of their widespread influence, it is clear that what the apologist needs, in order to dispose of them, is not so much knowledge as that quickness and versatility of thought by which he may accommodate himself, instinctively as it were, to the manner of minds he has to deal with, to divine, under their loose and incoherent statements, the real difficulty that disturbs them, and in a clear, striking manner, effectually to dispel it. This indeed implies familiarity with the prevailing notions of the multitude, and to remain in touch with them the apologist has to keep a steady eye on the influences which form public opinion in religious matters, such as the utterances of public men, the spirit and views of the books and newspapers which are most read, etc. He has, besides, to ascertain, once for all, but as

thoroughly as he can, the real facts, whether scientific, biblical or historic, in connection with the prevailing objections against Religion. Once master of them, he is in a position to correct the mistakes, to remove the prejudices, to explode the sophisms which mislead the popular mind, to separate truth from falsehood, and to show himself considerate and fair even toward those whom it is his duty to combat.

Regarding what we have called the learned objections, it is clear that the higher knowledge which originates them is in some measure necessary to meet them. The specialist in many cases is alone competent to test the facts, to weigh the evidence, to determine the value of proofs and conclusions. Only the mind trained in the methods of history can form a personal judgment on many historical problems. Only the philologist can rightly appreciate the strength or weakness of deductions based on a comparative study of languages. And so it is in the other branches of knowledge. The fully equipped apologist has therefore to be a specialist. At the least he must be acquainted with the general principles of the science in which the objection takes its rise. Only thus can he attempt to solve it, or claim any authority to deal with it. Nothing is more humiliating than to see apologists struggling with difficulties they only imperfectly understand, failing to see what is really strong in them, hesitating and confused in their replies, or striving to make up by bluster for their inability to meet them directly.

But this suggests a serious practical difficulty. For, on the one hand, as we have seen, objections may arise from all the principal forms of human knowledge, whilst on the other hand, it is impossible for any single mind to master them all.

The difficulty is real: it is in fact, insuperable, as regards individuals. No individual man can cover the whole field or be held as a complete representative of Christian apologetics. But what is beyond the grasp of one may be compassed by several. Corresponding to each science connected with revelation, let there be a special apologist. Let the historical difficulties be met by the student of history, the philosophical problems by a thinker. Let the Bible bring together the philologist, the scientist, all those who can speak out with authority in its defence. The possession of such men to fight her battles is unquestionably one of the greatest permanent needs of the Church. To multiply their numbers and spread them through the length and breadth of this great country is one of the objects of all higher education. It is pre-eminently that of our

Catholic University, whose efforts in the special direction of apologetics have already begun to bear fruit, and cannot fail to do so more and more abundantly, with the gradual expansion of that great and hopeful institution.

One of its greatest benefits will be to establish in the higher spheres of mental activity that co-ordination and combination of the intellectual forces devoted to the cause of Truth without which they lose much of their power and efficacy. In a few years hence, a large body of men of distinguished merit and acknowledged authority, representing, not merely, as now, the various branches of sacred science, but all the higher forms of human knowledge, will meet within its walls to labor together for the cause of Truth, human and divine, each one a master in his special sphere of knowledge, familiar with all its facts, and with all its bearings on revealed religion, ever ready to supply to colleague, pupil or inquirer the most accurate data of his department, to tell him the true value of the newest speculations, and to enable him to set aside the unwarranted assumptions that so often claim recognition under the name of Science.

Such centres of human learning guided by Christian principles are invaluable for the defense of the faith. But the Christian apologist is by no means entirely dependent on them. Outside all religious belief, true science is ever ready to testify in its own way to divine truth. For whilst many of its representatives, in their dislike to religion, scarce ever fail to antagonize it when an occasion offers, sometimes at the expense of accuracy and logic, there are others who, altogether unconcerned as to the religious bearings of their work, lay down with equal authority and sincerity what they consider proven, probable or unfounded.

It is the business of the apologist, when no specialist himself, to ascertain the conclusions reached by specialists in their various fields of research, especially by those to whom no suspicion attaches of a religious bias. The knowledge thus obtained is his best offensive and defensive armor, whenever he is concerned with what we have called "learned objections." For these reach the popular mind only in the shape of statements resting on the authority of those who are supposed to know. To combat them by direct argument, supposing such a thing within the reach of the apologist, would be a waste of time. Besides the lack of necessary preliminary data, untrained minds are incapable of following close, consecutive reasoning. Their opinions and doubts, even when seemingly based on argument, in reality rest on authority, and by authority alone can they be won back to truth.

Whenever, therefore, a hostile position has to be assailed, the chief concern of the apologist should be to concentrate against it the combined testimony of those whose name carries weight. The admissions, the concessions, the ready statements, especially of such as are confessedly strangers to religion, seldom fail to carry conviction with them to those who are only concerned to know the truth. It is in this form principally that the defence of religion is most accessible to the busy priest on the mission. With his mind full of plans and his hands full of work, he cannot be expected to undertake anything in the shape of original discussion or research. But his liberal education, classical and technical, has opened his mind to all manner of things. He may be ignorant of much that others know, but he knows how and where knowledge is got. He understands the processes by which it is reached and by what methods its conclusions may be tested. The conclusions themselves he has only to gather up as he finds them. Books of popular knowledge, easily procured, are there to tell him at any time the prevailing thoughts of the day on almost every subject bearing on religion, whilst, week after week, the periodicals bring him intelligence of the newest views and the newest discoveries with the discussions they have given rise to and the conclusions to which they seem to lead.

The priests of whom we speak, whilst thus enlarging steadily their store of knowledge, each for himself, might add considerably to its extent and to its value by coming together and comparing the results they have reached. We have known such gatherings in various countries, where, for years, priests of the same city or within easy reach of one another, contrived to meet frequently, bringing with them the fruits of their spare hours of study and of their various experiences of life and seeking together the best solutions to the difficulties which they had met in the books or in the minds of their contemporaries.

Similar combinations would not be impossible among the priests of this country, hard worked and overburdened as most of them are. To improve even on the system would be possible and desirable. In the literature of the day—book, review and daily newspaper—we are constantly lighting on misrepresentations and mistakes detrimental to religion. Damaging statements are boldly set forth on the slenderest grounds. Views of the most fanciful kind are given as unquestionable and unquestioned. Facts are exaggerated or distorted or ignored to suit the convenience of the writer or the tastes of his readers. Why could we not have among

the members of our clergy men, who, combining with the work of the ministry some one branch of special study, might be expected, and would ever be ready, to speak out—directly, happily and promptly—as often as the Church and her beliefs were assailed in the name of biblical criticism, history or any other form of human knowledge? Numberless errors in connection with the faith which remain in possession of the public mind because nobody has taken the pains publicly to correct or contradict them, would be promptly laid to rest by the timely protest of such men. Even those who mislead others in good faith, because they have themselves been misled, would gladly recall their unwarranted statements, whilst the less scrupulous, if taken to task whenever they falter, would become less reckless in their assertions and learn to live in salutary fear.

Such action we believe to be possible in many of the dioceses of this country. It would naturally devolve in a great measure on the younger members of the clergy, but among those of riper years, some should be found to lend to it their authority and their experience, whilst taking at the same time an active share in its labors. A Bishop could do much more still, and to draw forth, in this and other similar shapes, the mental powers, great, as the present writer has reason to know, but too often imperfectly developed, of his more gifted priests, would be one of the most lasting benefits he could confer on his whole clergy and on the Church at large.

II.

The methods of apologetics which we have now to consider are so dependent on the nature of the difficulties to be met, on the mental dispositions and culture of those with whom the apologist is concerned, on the cast of mind of the apologist himself, that a definite and complete set of rules cannot for a moment be thought of. But there is room for certain practical recommendations, which, though plain enough, are so often lost sight of, that it may be useful to note them afresh.

1.—The first condition of success for the apologist is that he shall realize accurately and fully the difficulty as it appears to the mind of the objector. He is the physician of a diseased intellect; unless he thoroughly understands the nature of the malady, he cannot expect to cure it. He may put forth many true and beautiful things, excellent curatives, but for somebody else than the

patient before him. To understand the mental troubles and perplexities of others requires intellectual sympathy, a certain power to dismiss one's own point of view and see things from another. Short of this, we may confute others ; we cannot persuade them. The secret of persuasion consists principally in starting with opponents from their point of view, and gently leading them to one's own. No man can be expected to yield so long as he feels he is not understood. But if in his opponent he finds a readiness to acknowledge what is true, or at least admissible and plausible, in his position, he will be generally found not unwilling to give a fair hearing to what is said on the opposite side.

2.—This is after all only one of the numberless applications of the golden rule: "If you wish to win a man to your manner of thinking, never hurt his feelings."

Another consists in always giving our opponent credit for being in good faith, unless the contrary be manifest. In reality there is far less than is commonly supposed of deliberate resistance to truth in the minds of unbelievers, and any imputation to that effect can only serve to close their hearts to the truth.

3.—Fairness in argument is another condition of success. The opposite course may secure to the apologist an easier escape from a difficulty, or a victory in some disputed point, but far from recommending his case to the unbeliever, it produces exactly the opposite effect.

It may be allowable sometimes to evade certain inconvenient facts or arguments ; for the objection is often much easier to understand than the reply by which it may be satisfactorily met. In such cases commonplace generalities may be the best replies. But they are of little avail when the difficulty is clearly realized by the unbeliever, and all attempts to question proven facts or minimize genuine objections are sure to do far less good than evil.

4.—Neither would it serve any better the cause of religious truth to imitate those who, leaving out of sight the wonderful results of modern research, and alive only to the controversies or mistakes of scientists and scholars, would fain dismiss the latter without a hearing.

For, besides its innate unreasonableness such method might be easily turned against religion itself. The unbeliever might claim that theologians too are often uncertain and divided ; that they have often committed themselves to foolish and contradictory things. Is religion on that account to be set aside as unworthy of being listened

to? Indeed, the principle implied, if carried out logically, would do away with all human knowledge, for in every one of its forms the certain and the uncertain, the true and the false have often met together. Laughable stories may be told of the mistakes of astronomers, physicists, etc., but surely such mistakes, however calculated to discredit individuals, are powerless against the science itself. In the observations and conclusions of geologists, for instance, there has been, especially in the earlier stages of the science, much that a closer attention and better methods have set aside. Dead theories and abandoned speculations lie thickly imbedded in its past like the extinct species which itself has discovered in the strata of the earth. Yet it advances triumphantly, adding in each decade new and suggestive facts, whilst its main principles have won the respectful assent of all those who have made it the object of an intelligent and careful study. Such sciences cannot be set aside or overlooked. The apologist who shows distrust and dislike for them only injures himself and his cause, and if it were possible that a choice had to be made between them and the faith, it is much to be feared that the world would turn its back on the latter.

5.—For the same, as well as for many other obvious reasons, the apologist should be careful not to commit religion to his personal and perhaps mistaken conception of its position and teachings. Struck with the evils likely to follow from such a tendency if not duly guarded against, S. Augustine has pointed them out in terms so forcible that we may well repeat his words here though already known to most of our readers. "If we find," he says, "anything in divine Scripture that may be variously explained without any injury to the faith, we should not rush headlong by positive assertion either to one opinion or the other, lest, if perchance the opinion we have adopted should afterward turn out to be false, our faith should fall with it. . . . It often happens that one who is not a Christian hath some knowledge derived from the clearest arguments or from the evidence of his senses about the earth, the heavens and the elements of the world; about the movements and revolutions, the size and distance of the stars . . . the nature of animals, plants and minerals and other things of a like kind. Now it is an unseemly and mischievous thing, and greatly to be avoided, that a Christian man, speaking as if according to the authority of Christian Scripture, should talk so foolishly, that the unbeliever on hearing him and observing the extravagance of his error, should with difficulty refrain from laughter For when they find one

belonging to the Christian body falling into error on a subject with which they themselves are thoroughly conversant and enforcing his groundless opinion by the authority of our sacred books, how are they likely to put trust in these books about the resurrection of the dead, and the hope of eternal life, and the kingdom of heaven, having already come to regard them as fallacious about those things they had themselves learned from observation or unquestionable evidence?" (*de Genesi ad lit.* I, 19.) Several centuries later S. Thomas (*Opusc.* IX, *Proem.*) repeats the same lesson: "It is most injurious to religion," he says, "to state or to deny in its name what in reality does not belong to it." And having quoted something of the above passage of S. Augustine, he continues "Hence to me it seems much safer that when dealing with the common opinions of philosophers which are not opposed to the faith, we should neither oppose them as hostile, or commit ourselves to them as part of that same faith."

6.—These last words contain an important caution which should not be lost sight of. In their efforts to reconcile religion and science, our apologists have often been led to seek for a harmony of detail and of so positive a kind that the Bible would seem to have anticipated the greatest marvels of modern discovery. But this was only building on moving sand. The scientific theories of which the statement was supposed to be found in the Sacred Writings proved unsound and were given up for others, thus compelling apologists precipitately to solve the connection, lest they might share in the disaster. It is now generally felt that a negative not a positive harmony has to be looked for, and that instead of attempting to find the secrets of science in the Bible, the true meaning of the Bible where it touches on the things of Nature should be sought for in science.

7.—The apologist should not confine himself to solving the difficulties of his opponents: he should assume the offensive; and it will be an easy task for him to show on what weak foundations some of those objections rest which are most noisily thrust forward; how unreasonable adversaries often prove in their exigencies as to proof on the opposite side, insisting for instance on getting physical proof of historical facts; how often arbitrary and illogical in their methods and conclusions; how much greater the difficulties they commit themselves to by refusing belief, than those the Christian has to meet in believing. Faith in God, in Christ, in the Gospel, in the divine mission of the Church may give rise to many difficulties.

but to deny any one or other of them leads to absurdities. Nothing is weaker or more contemptible than the attempts of unbelievers to explain the undoubted facts of history without any divine interference, and it is the honest acknowledgment of this that has led back many to the faith.

III.

It remains to devote a few remarks to the methods of dealing with the faithful in this all important matter.

1.—In the great majority of cases it will be found that doubt settles only in the minds of those who are unfaithful to the voice of conscience and neglect their moral and religious duties. When they return to them, the light comes back of itself.

2.—As has been more than once suggested, the people should be solidly grounded from early youth in the most obvious reasons for being Christians and Catholics. They should be taught to avoid the writings which tend to destroy or to weaken the faith, or at least to handle them with caution and to neutralize their effects by influences of an opposite character, such as reading what is healthy and strengthening to the faith.

3.—They should be fortified unceasingly and in various ways against one objection in particular, the most insidious and dangerous of all, and which besets them at every step in life. It arises first from the vast number of their contemporaries, including men of the highest order of enlightenment, who live and die strangers to the Catholic Church, though her claims must be known to them, strangers, most of them, to all religious beliefs though in a position to appreciate the value of its claims, and having the same interest as believers in getting at the truth. The temptation is to conclude that what fails to convince such men can have nothing decisive in its favor, and that if it continues still to be held by so many, it can be at best only as a probable hypothesis.

The objection arises next from the fact that many of those to whom we refer, non-Catholics or unbelievers, lead seemingly such good, blameless, beautiful lives; that they are trustworthy, true, kind and helpful, in a degree which surpasses what is found in the mass of those who make profession of Christian belief. This suggests naturally the conclusion that religion is not of so much importance as is said; that it may be helpful, but that it can be dispensed with; that, to put it in the words of the poet:

“He can't be wrong whose life is in the right.”

To the indifferent it becomes a very plausible motive to abstain from inquiring into the truth of religion, and to those who have neglected its precepts, it becomes an excuse for not going back to them.

To deal properly with this difficulty would require a whole article to itself. We can only point it out here as underlying a great deal of the scepticism and indifferentism of the day. In matters of opinion and belief the multitude is naturally passive. It is moved by tradition, and tradition failing, by what recommends itself as the greatest authority. In past ages the Church was beyond all comparison the greatest human authority, and as a consequence she was obeyed by all. For all enlightened Catholics she is the greatest authority still. But for the unenlightened, for the lukewarm, for the whole world outside, public opinion, science, human knowledge in its highest representatives are listened to, and we cannot say that the resultant tone of their teaching is favorable to our beliefs. Hence the absolute necessity of strengthening the minds of believers against them.

4.—Finally, it should be impressed on those who possess the faith, and still more on inquirers in search of it, that there is no reason to suspend their judgment until all opposing difficulties have been met. Nobody feels bound to do it in other subjects. Many of the best established truths of philosophy are beset with difficulties which have never been satisfactorily answered. Many undoubted facts of history have given rise to problems which still await a reply. And so it is in the other spheres of human knowledge. When we feel that our convictions are based on solid grounds, we are little concerned about the difficulties connected with them. They may perplex us, if we think of them, but they do not shake our faith in what we have seen to be true, and we leave them to settle themselves. Indeed it is only on condition of doing so that we remain in possession of truth. For if, on the strength of each fresh difficulty which may arise, the new were ever to unsettle the old, there would be an end to all fixity of human convictions.

Patience is a moral virtue. It is also an intellectual virtue, and never more reasonable than when practised in connection with the difficulties of the faith. When Christians are satisfied to wait, in most cases the cloud lifts of itself, and divine truth appears once more in all its brightness and beauty.

Jam nunc quae numeros tot tibi vindices,
Effer relligio sidereum caput :
Quot sunt mota tibi praelia, nobiles
Tot nectis tibi laureas.

J. HOGAN.

THE ASSISTANCE OF THE PRIEST AT A NON-CATHOLIC MARRIAGE.

THE question whether a parish priest may act as principal witness of the marriage-contract between non-Catholics is an old one. During the period which followed the so-called Reformation in Germany, it frequently happened that the children of persons who had abandoned the faith, sought the sanction of the local pastor as a guarantee of the permanency of their union, particularly in places where there were no regular Protestant ministers.

Theological authorities, such as Laymann, Lacroix, and even St. Alphonsus, explicitly admit the lawfulness of the practice for sufficient reason.

On the other hand, we have various decrees of the S. Office, positively forbidding Catholic priests to assist at the marriage ceremony of non-Catholics. There need, of course, be no contradiction in this to the judgment of theologians since it is clear that the prohibition of the Church may, at times, extend to acts which are in themselves legitimate, inasmuch as the purpose of ecclesiastical discipline is not to define the limits of the moral law, but rather to aid in its orderly observance. Its guiding principle, therefore, is not simply the right, but rather the prudent application of right in order to obtain the true good which is its ultimate end.

As the subject is daily becoming more practical in the United States, owing to the constant intermingling of Catholic with non-Catholic society, we propose to briefly discuss the merits of the question and to draw some practical conclusions which may serve the missionary priest in cases where he is expected to act with knowledge as to the limits of his faculties.

I.

In order to understand thoroughly the conditions of our proposition it will be of advantage to recall certain fundamental doctrines of theology with regard to marriage.

Marriage is a contract rendered valid under the natural law by the mutual consent of the two contracting parties, provided they be justly capable of giving that consent.

When this contract is made between persons validly baptized (*i. e.* sealed with the indelible character of Christ's children) it is more-over a *sacrament*. This is true of *all baptized* persons whether they acknowledge adherence to and obey the true Church of Christ or not. In the latter case they become, consciously or uncon-

sciously, *unfit to receive the graces* of the sacrament, but they still receive the sacrament.

Hence, they remain under the jurisdiction of and are bound by the laws of the Church although they happen not to know the extent of their obligation or refuse to acknowledge it. Thus, baptized Protestants are actually members of the Catholic Church in so far as they have been affiliated to the true Church of Christ through baptism. The fact of their non-compliance with its laws does not alter their responsibility though it changes their position, just as a child may not recognize its parent, or wilfully turn away from it, yet it never ceases to be bound by the ties of consanguinity and the consequent duties of the relationship as soon as it becomes conscious of them.¹

The *minister of the sacrament* and at the same time of the *contract of marriage* is not the priest but the contracting parties themselves. Hence the presence of a priest is not essential to the validity of a marriage except where there is a positive law which makes such presence or that of other witnesses a necessary requisite to the binding force of the contract. Such a law exists in Catholic countries where the decree *Tametsi* forbids so-called *clandestine* marriages under pain of nullity.

The priest in assisting at a marriage acts there in a two-fold capacity; first, as an authoritative *witness* to the validity of the contract, attesting that both parties are to his knowledge in their just right to render the mutual agreement valid and binding until death part them. Secondly, the priest acts as representative of the Church, blessing the contracting parties who are prepared to receive worthily the sacrament of marriage which is inseparable from the contract.

It is manifest that the priest can never solemnly bless a marriage in which both parties are not prepared to receive the sacrament *worthily*, although the want of proper dispositions may proceed from one party only and that, too, without conscious guilt. Ignorance is not a sufficient preparation for the reception of a sacrament.

II.

Besides Catholics who comply with the laws of the Church and are properly disposed for the reception of the sacrament of matri-

¹ *Haeretici enim sacro abluti baptismate characterem indelibilem divinae filiationis (in propriam quidem perniciem contractum) praeserentes, quamvis ab arbore vitae sua culpa divulsae, ecclesiae potestatem declinare non possunt, quae ad eos omnes sese potest extendere qui Christi Domini perpetuo caractere sunt signati.* S. C. C. 1 Dec. 1866 in Dubio Archiep. Friburg.

mony, we have three other classes who may approach the priest with a request to attest authoritatively their marriage contract.

The case in which one party is Catholic, the other non-Catholic, that is, either baptized (hæreticus) or unbaptized (infidelis).

When both parties are baptised they receive the sacrament, but since *one* of the subjects is *not properly disposed*, through want of adherence to or compliance with the laws of the true Church of Christ, the priest cannot bless the marriage, since this would be a tacit approval of the religious condition in error of the contracting parties. But as the one party is rightly disposed, the priest may attest *the contract* in the hope that the other party will thereby be induced to embrace the true faith to which he or she is pledged by baptism.

This kind of marriage, called *mixed*, requires a dispensation from the proper ecclesiastical authority, guaranteeing the condition that the Catholic party will not only not be hindered in the exercise of the Catholic religion, but that every legitimate effort be made to bring the other party back to the true faith in practice, and that the offspring be raised in the Catholic faith. This dispensation is called *ab impedimento mixtæ religionis*.

When one party is Catholic and the other unbaptized, a similar condition arises as in the foregoing case, although it cannot be safely asserted that the contract is in this case also a sacrament, because both contracting parties whose mutual consent makes up the essence of matrimony are not capable of receiving the sacramental character, and as the disposition of one alone could not impart validity to the contract, so, it would seem, the sacrament, which, in the case of baptized persons, is identical with the contract, cannot be communicated by the disposition of one person only. However, this aspect of the sacramental character, affecting both parties or neither, has been variously disputed, and in practice the Church gives, for sufficient reasons, a dispensation from the impediment called *disparitatis cultus*. The priest acts in such cases precisely as in the foregoing only witnessing, but not imparting, the usual solemn blessing, lest there appear any *communicatio in divinis*, and he requires the fulfillment of the same conditions as are usual in mixed marriages.

It stands to reason that, while the Church, as guardian of the true faith for her children, tolerates these mixed marriages in order to avoid greater evils, or in the hope of effecting the conversion of the non-Catholic party, nevertheless, she strongly disapproves of

them on account of the danger to the faith of the Catholic party and the children, as well as the domestic unhappiness which frequently results from such unions, owing to the difference of sentiment upon a subject which vitally affects nearly every department of life. ¹

III.

The class of marriages of which there is principally question here is that of parties neither of whom is Catholic.

They are either baptized (haeretici) or unbaptized (infideles).

As baptized Christians, though not confessing or professing the Catholic faith, they receive the Sacrament; but, not being properly disposed, they cannot expect to obtain the blessing of the Church. They may be in ignorance or error about the right faith, and this would exempt them from sin; or they may look upon the priest as upon any other minister, that is, as a representative expounder of general Christian law; or they may be actually in bad faith and come to the priest merely as an official who will duly register their contract and serve them as an authoritative witness for civil and social purposes.

In any of the foregoing cases it may be assumed, as a rule, that the priest, being known as the representative of the Catholic Church, would compromise her doctrine and discipline, which in regard to her professed children is so unswervingly severe, simply because she will not countenance error. In the case of a *mixed* marriage, the Church insists that every precaution be taken to effect the conversion of the non-Catholic party, and to guarantee the raising of the children as Catholics. Under no other condition does she ever permit such a marriage, showing that if she allows her ministers to act at all in the matter, it is with the legitimate expectation that the party in error will be influenced to seek and embrace the truth.

If, therefore, the authoritative presence of the priest at a non-Catholic marriage were to leave the impression that to his mind it is indifferent whether persons contract the Sacrament of marriage properly disposed, both as to their religious convictions and their moral state, or not, it would be manifestly *detracting from the dignity of the Sacrament*, which he is bound to maintain by his teaching, both in act as in word.

¹ Matrimonia mixta jure ecclesiastico universim prohibita, jureque naturali impro-
bata ob periculum perversionis, a S. Sede rebus in variis locis id postulantibus benigne
permitti, etc. Ne jure ecclesiastico ejusmodi nuptiae probatae videantur, neque videatur
Ecclesia in divinis cum haereticis communicare, prohiberi earundem celebrationem fieri
intra ecclesiam et cum parochi benedictione. *Instruct.* S. Curiae, 15 Nov. 1858.

The priest cannot lend himself deliberately to fostering an impression among Christians that the marriage contract should ever be considered as devoid of that inherent dignity of a Sacrament which Christ has attached to it.

It may be said : But does he not protest against this view of marriage by refusing the blessing of the Church ? and is not this a case analogous to that of mixed marriages at which he may assist ?

No. In a mixed marriage the priest deals with at least one party who is a Catholic, recognizes the Catholic discipline and complies with requisites which prove the partial readiness of the other party to accept the rule of that faith and discipline. The refusal of the nuptial blessing is a censure which is understood in that case.

In the marriage of non-Catholics there is no such recognition on the part of the persons contracting. They are Protestants ; they make no promises with regard to the Catholic faith or the education of their children in the Catholic religion ; they seek no dispensation from the Church, to which they profess no allegiance, although they are properly under her jurisdiction. The refusal to bless their marriage is to them no censure, no inducement to them to seek the light of truth leading to their conversion, whilst the priest endorses their false position by that tacit approval, to which his authoritative presence naturally gives expression. His very position as minister of Christ, teacher of truth and guardian of souls, limits to a certain extent his right to assist as witness at this or any other contract which implies a deviation from the laws of Christ and His Church.

Such is the normal condition on which the Church in this matter bases her decisions. Hence we have the various responses of the S. Congregations (in 1624 and 1694), "*Nullatenus debere parochum haereticorum matrimoniis assistere,*"¹ and only recently, in the case of the Vicar Apostolic of the Sandwich Islands, who proposed the following *Dubium* : "*Possumusne, tuta conscientia, cum simplicibus civiles officiales, excipere consensum haeretici cum haeretico, haeretici cum infideli, infidelis cum infideli, qui praesumunt inire conjugia tantum ad sensum et limites legis civilis quae divortium admittit ?*" The S. Congregation S. Officii answered : *Velitum est recipere consensum tam haeretici cum haeretici, quam infidelis cum infideli inter se contrahentium.*

It will be noticed that the Vicar Apostolic asks whether the missionaries of the island might not act in the case as mere civil

¹ C. C. T., 22 Jun., 1924. Thes. S. S., 6 Mart. 1694, apud Heise, *De Matrimonio*, § 79, p. 264.

officials, and in cases where a civil divorce would be admitted. The S. Congregation answers, categorically, that a priest is not to witness the consent in cases where both parties are non-Catholics, whether baptized or not.

IV.

But how are we to explain the opinions of reputable theologians holding that the practice in certain circumstances is lawful, and who distinguish the priest, as judicial witness of a marriage contract, from the sacred minister who blesses or authorizes it by a distinct religious ceremony?

We have said above that the reason of the prohibition of the practice lies in the tacit admission, on the part of the priest who assists at such a marriage, that it is either no Sacrament, or else requires no particular disposition for its reception in the case of those who belong to the fold of Christ, although they are recusants to this faith. He does not protest in any way against the violation of Christ's law, but rather confirms the parties in their belief that matrimony is not a Sacrament, but a mere contract, or that one religion is as good as another, since no demand to embrace the true faith is made of them by the minister, who is identified with his religion in a different sense from the Protestant minister.

Suppose, then, a case or a condition of things where this is not true, where the parties are not only in good faith as to their erroneous position as Protestants, but who are quite open to conviction and willing to be instructed if it be properly proposed to them, or who in other ways show a disposition toward embracing the Catholic faith, although the circumstances do not allow their immediately doing so. It may be that it has never been suggested to them that they should become Catholics until they met the priest whom, for some reason or other, they prefer to marry them; or it may be that the civil law disqualifies them for the time being, or that their domestic or social condition places some serious impediment to their becoming Catholics until their independence is properly established. Or, finally, it may be that the parties, being altogether without faith, or knowledge of the faith, and without any comprehension of the priest's position, beyond the fact that he can act in their case as a civil magistrate when access could not be obtained to any other.

In such cases, where there could be no betrayal of the priestly trust in regard to the Catholic doctrine of the Sacraments, no danger

of confirming persons in their erroneous position, no scandal given to the children of the household of faith; but, on the other hand, a certain hope of bringing the contracting parties to the true faith by sanctioning their contract, teaching them what it is, and how solemnly it binds,—in such cases none of the reasons given for the refusal to assist at a non-Catholic marriage can be alleged; and it would certainly be no sin for the priest to do so unless positive ecclesiastical law were to forbid it.

It is this condition of things, no doubt, which has prompted the judgment of theologians like the aforementioned to consider the assistance of a priest at a non-Catholic marriage as excusable. Thus Laymann says :

*Illud hic quaeri potest, utrum sacerdos Catholicus assistere possit matrimoniis haereticorum quos in sua parochia habet (qui casus in Germania frequens est). Respondeo : Non apparere rationem qui assistere prohibeatur.*¹

In the same way Lacroix writes :

*In Germania ex justa causa licite assistit matrimonio quod duo haeretici in sua parochia habitantes contrahunt, uti habent Laym. et Gob. n. 498. Illicitum tamen est benedicere illis nuptiis.*²

St. Alphonsus simply states :

*Praeterea satis excusantur a culpa parochi, ut ait Laymann d. n. 8, qui assistunt matrimoniis haereticorum in locis ubi est consuetudo et mixti sunt haeretici cum Catholicis.*³

These theologians speak of baptized non-Catholics (haeretici) living in the parishes of the priests to whom they apply for the marriage testimony. They refer to a general custom; and they simply affirm that there is no sin, that it is lawful if there be a just cause. These limitations indicate that in those places where the practice had obtained there could be no misunderstanding as to the true position of the priest. Those who applied to him were under his jurisdiction and he could influence them to return to the faith of their fathers; or else the civil law had established a practice, which became a custom, that the parish priests were to attest all marriages brought before them, and in that case it would be understood that they acted only in the capacity of civil magistrates. Both conditions implied that the priests acted either with a view of benefiting their parishioners who had lost their faith, or to avoid a greater evil by resisting the civil power in a matter which did not involve any

¹ Lib. v, Tr. x, P. ii, Cap. iv, 8.

² Lib. ii, De Fide, p. 99.

³ De minist. Sac. Lib. i, Tr. i.

doubt as to their personal fidelity to the Church and created, therefore, no scandal among the faithful.

V.

This view is thoroughly supported by the expressions of the S. Congregation in the different decisions made upon this point. Whilst the answer in each case was that it is not lawful for a Catholic priest to marry non-Catholics, the S. Office usually modifies the decision by referring its application to the prudent judgment of the Ordinary according to the existing circumstances, thus showing that the question of right and wrong in the act of a Catholic priest assisting at a Protestant marriage depends entirely upon the circumstances and that the law prohibiting such assistance is a disciplinary one.

Thus in the recent case already mentioned the following instruction is appended to the decision which says that the practice is forbidden.

Quod si Vicarius Apostolicus praevideat superventura damna gravissima Catholicae religioni ex recusata hac missionarii assistentia, sciat ipse missionarios in tali hypothese non esse pro interim ob id inquietandos. Sed ipse quam citissime deferet omnia ad hanc S. Sedem, enuntiando eidem diligenter et accurate, quae et quanta forent damna quae in casu imminerent, referendo insuper exactissime omnes locorum, temporum, personarum, circumstantias, referendo tandem utrum nostri catholici, sive alii quicumque scandalum patiantur ob memoratam sacerdotum catholicorum assistentiam, ut S. Sedes matura deliberatione definire valeat, utrum illius regionis missionariis possit licite permitti, ut intersint praefatis connubiis tanquam officiales, ut ajunt civiles, sive tamquam testes qualificati, et auctorizabiles, sola nimirum exhibita praesentia materiali et passiva sine ullo approbationis signo et sine ulla benedictione. (Acta S. Sedis. Fasc XI, 1891.)

Here we have the explicit admission of the S. Congregation that a Catholic priest might be lawfully permitted to act as authoritative witness, as civil magistrate at a non-Catholic marriage, provided there were sufficient grounds to fear that any other course would injure gravely the interest of the Catholic religion.

Pignatelli in his *Consultationes Canonicales*¹ asks whether a priest could assist at such a marriage if the parties promise to become Catholics afterwards. He answers that if the promise is sincere and likely to be fulfilled, the priest could marry such persons. Heiss doubts whether this opinion may be accepted as probable (*probabilis*)

¹ Tom vii, 35.

since the S. Office subsequently decided the contrary without qualification.¹ However, it is quite plain that apart from any positive prohibition the act is allowable.

How, then, do we stand in practice regarding this question?

Ordinarily the Church cannot be considered as sanctioning the authoritative assistance of a Catholic priest at a non-Catholic marriage, "*ne videatur Ecclesia in divinis cum hæreticis communicare.*" This applies principally to Protestants.

As to infidels, *i. e.*, persons not baptized, who look upon the priest as a mere civil functionary, he is likewise prevented from officiating in this capacity by the common Canon law. "*Ex. ss. canonibus non licet clericis absque legitima potestate ecclesiae licentiam assumere et exercere officia civilia seu laicalia.*" (Ex. S. Poenit. 20 Feb. 1867.)

When, however, peculiar circumstances advise a deviation from this general discipline, recourse may be had to the S. Congregation, in accordance with its own express instruction, as given to the Archbishop of Friburg in a kindred case :

Omnes quaestiones multipliciter implexas quae circa ejusmodi matrimonia oriuntur, non quidem in juris principio sed in applicatione principii ejusdem ad singula factorum et locorum adjuncta totas versari. (S. C. Conc. 1 Dec., 1866).

In such cases the application of the principle which renders the action of a priest lawful does not belong to the individual, but is to be decided by the proper ecclesiastical tribunal, to whose judgment are to be submitted not only the exact circumstances of place, time and persons, but likewise the probable danger of scandal, which may arise from such practice, if sanctioned, to the detriment of Catholics or non-Catholics.

THE EDITOR.

THE THEODICY OF ARISTOTLE.

DIVINE PROVIDENCE.

IT has been already proved that God is the First and Final Cause of the universe. He is the author of its order, of its first being, of all its movements, and He is the end for which the world, its order, and all its movements have been produced and set in motion.

¹ Vide Heiss *De Matrim.* 1. c.

We have now to consider the watch and care which God bestows on His world in guiding it and all its individual parts, especially the rational beings who inhabit the earth, toward the end proposed. This is called by the name of Providence. All religion is founded upon the reality of this governing action of God upon humanity and individual men, and upon the belief in this reality. The concept of Providence presupposes the omniscience, the omnipotence of God, and His freedom of will in making use of His almighty power. This last condition is necessary, because the government of rational creatures must correspond to their moral worth or unworthiness. Since acts have their moral character from the freedom of the will of their subjects and are not necessary, but contingent, in so far as they are elicited by free volitions, there must be in God a power of determining variously His own treatment of moral agents, according to the various and contingent conditions which result from their exercise of the power of free choice.

The three moments which have to be considered, therefore, in discussing Aristotle's doctrine concerning Providence are : The knowledge of God, the power of God, and the freedom of God.

FIRST PART.

THE KNOWLEDGE OF GOD.

Did Aristotle ascribe to God knowledge of being, outside of the Godhead? He did, in many passages, whereas there is but one passage which can be, though it need not be, interpreted in a contrary sense.

The first passage cited by Dr. Rolfes, in which Aristotle ascribes to God the most perfect knowledge of the finite, is found in the *I. Met.* 2. 983, a. 9, where he refutes a position of Simonides. This poet had said that wisdom, which is the knowledge of things in their deepest causes, is unattainable to men, and the exclusive prerogative of God. Aristotle replies that this is an exaggeration. Man is also capable of wisdom ; only, this is found in all its perfection in God, wherefore man, by possessing it becomes godlike. Wisdom is something Divine, inasmuch as it is the knowledge of the deepest causes, which have their seat in God, according to the confession of all, but also because the possession of it is predicated of God ; not indeed exclusively, but primarily. It is plain, at first sight, that Aristotle designates God as, so to speak, the greatest Philosopher, and that this designation can only be justified if God—according to Aristotle, the original ground of all things—knows Himself, not

merely as He is in His essence, but also *as He is this original ground*; or, in other words, the First Cause of all being. It is, then, clearly expressed by the language of Aristotle that God knows all things, and knows them in their deepest causes. When this doctrine is combined with another affirmation of the philosopher, to be considered later on, that God is the only *immediate* object of His own intelligence, it follows that He knows all else in and by His own essence, a conception which was more fully developed in Christian philosophy.

In the third book of the *Metaphysics* (4. 1,000. b. 3.), and in the first book of the *Treatise on the Soul* (5. 410, 6, 4.), he employs a *reductio ad absurdum* against Empedocles, showing that his theory of cognition logically leads to the conclusion that the Divinity is ignorant, or at least, not all-knowing. That philosopher held, as a principle of his theory of cognition, the false notion, that like is known only through like, whence the soul can only know something, not itself, because it is a mixture of all things. This mixed nature appertains, moreover, not to the soul alone, but to all things whatever, heaven only, which Empedocles identified with God, being excepted. Heaven, according to him, was constituted only from the four elements and harmony, not, however, from discord, which is found only in transitory things. From these premises the conclusion follows, that the heavenly, the divinity, can have no knowledge of discord, and consequently none of those things which are constituted by a mixture of their other elements with the element of discord. "So then," (ironically says Aristotle) "it has befallen Empedocles that the most blessed God (as this philosopher had entitled him), is the most ignorant of beings; He does not, even, know all the elements; for He has no discord in Himself." Again: "He must let his God be the most utterly ignorant being. For He alone does not know one of the elements, discord, which is well known to every mortal, since all such are mixed from all the elements."

In the tenth book of the *Nicomachian Ethics*, (9. 1,179, a. 22.) Aristotle says that those who live an intellectual and virtuous life are the favorites of God, which necessarily pre-supposes that they are known to Him. In the *Greater Ethics*, he affirms that God treats the good and the bad according to their deserts. He praises Anaxagoras because he represents intelligence as the principle of the order of the world. (I. Met. 3.) In the treatise on the world addressed to Alexander, he says: "The soul, by reason of which we

live and possess the art of building houses and cities, is indeed invisible, yet it is seen in its work. * * * The same is true respecting God. * * * For, being invisible to every mortal nature, He reveals Himself through His working. For all that takes place, in the air, in the earth, and in the sea, may be described as the work of God, since He directs and guides the whole world." (6. 399, b.)

That one passage which is cited in opposition, wherein Aristotle teaches that God is His own intelligible object, and remains always unchangeably fixed in the contemplation of the same, without turning aside to an extraneous object, or passing from the consideration of one thing to that of another, was explained in the former article. It denies, namely, that there is in God a discursive operation of reason, a succession of intellectual cognitions, or an acquisition of knowledge from sources, extraneous to Himself. But it does not deny the eternal, infinite omniscience of God, by which He contemplates in and by His own essence all possible and all real things which have their foundation in His intelligence and will.

SECOND PART.

THE WILL OF GOD.

The Will of God must be regarded in two aspects. First, it is a vital principle, conjoined with intelligence in the divine essence. These two must be united in every intelligent spirit as the principles of life and beatitude. It is necessary to know the supreme good, and to rest in it with complacency, in order to live, and in life to possess beatitude.

Now Aristotle affirms expressly that the Deity is an eternal and perfect *living* being, possessing an ineffable beatitude. These declarations are found in the seventh chapter of the last book of the *Metaphysics*, and in other places also. Aristotle has said that enjoyment, whether sensible or spiritual, is not thinking or apprehension of truth. (*Eth. Nicom.* 10. 5. 1175, b. 34). It is evident that intelligence without will is not a complete principle of life and complacency in good. When the good is apprehended by the intellect, desire necessarily follows, and complacency in the object of desire when it is possessed. These are acts of the will. When, therefore, life and beatitude are ascribed in the highest sense to God, it is presupposed and implied that He is Will as well as Intelligence in the highest sense. He is the intelligible and love-worthy object of His own intelligence and love, and all these moments are identical in the most pure act, which is His Life.

In the second aspect of the Will of God, it is an active, determining principle of His exterior action in giving being and order to the universe. Mere intelligence of what is possible and good is no adequate principle of efficient causality either in man or in God.

THIRD PART.

FREEDOM OF WILL IN GOD.

The reconciliation of immutability with liberty in God is a very difficult task, even for Catholic theologians. It is no wonder, then, that there is a shortcoming and an obscurity in Aristotle's treatment of this topic. But, even if we admit that he did not teach the freedom of the divine will, *i. e.*, liberty of choice between two or more contradictory terms of volition, this does not imply a denial of divine Providence. For, if it is supposed that the intellect of God is determined by inward necessity to regard a certain order in the universe, including every one of its minutest parts, as an object to which His volition is determined by His wisdom and goodness, nevertheless, the action of divine Providence is necessary in order that this plan and no other may be carried into effect, and all movements be directed toward the final end for which all things are intended.

Aristotle did not, however, explicitly deny to God liberty of choice in respect to what He would do or leave undone, permit or hinder to be done by the action of contingent second causes. On the contrary, there are several scattered passages in which he recognizes this freedom. He makes no attempt, however, to reconcile the concepts of freedom and immutability with each other. Speaking of one, he leaves the other out of view, makes no synthesis, and, consequently, leaves his metaphysical speculation unclear and obscure.

Several of the passages in which Aristotle makes a direct acknowledgment of the divine freedom have been already cited. Such are those in which he affirms that the wise and good man is especially dear to God and enjoys His particular oversight, and that God exercises retributive justice toward the good and the bad. Again, where he says that God and the good man can do evil, but are not therefore evil. Other passages which are cited for the first time, either by Dr. Rolfes or in this review, are as follows :

Aristotle approves a saying of Agatho, that there is only one thing which God cannot do, *viz.*, to make what has happened to have not happened. This is equivalent to an assertion of God's

omnipotence which implies freedom of choice. (Ethics, 6, 2.) In the Physics, (2, 5.), causes acting toward an end are divided into two classes, those which act from necessity and those which act from choice, that is, from reason and deliberation. The first cause must be considered as included in the second class, because to it is ascribed the ordering of natural causes to their end.

In the book *On the World* occurs the following remarkable passage :

"What the pilot is in the ship, the driver in the carriage, the leader in the choir, the law in the state, the commander in the army, that God is in the world, with this only difference, that for the above mentioned, government is fatiguing, variable, and anxious, while His government is without trouble, labor, or bodily exhausting fatigue. For, sitting on an immovable throne, He moves everything as He wills, and guides in the sphere of the particular kinds and natures, according to His good pleasure."

The authenticity of this book is questioned by some critics. If not the work of Aristotle, it is nevertheless from the Peripatetic School, and a proof of the way in which Aristotle's doctrine was understood by his disciples.

Suarez remarks in reference to the present topic : "Laetius relates in his *Life of Aristotle*, that in his dying hour he implored the mercy of the First Cause, (*causa causarum miserere mei*), a proof that he believed that God can be moved by prayers to bestow favors." (Disp. Met. 30, 16.) It is to be hoped that this is true, and that the prayer was heard. There is no Catholic teaching which requires us to believe that all the heathen sages have been sentenced to eternal condemnation. We cannot affirm that Aristotle kept perfectly the natural law and never sinned grievously. Neither is there any proof that he was a man of degraded moral character. It is a most repulsive thought that Zoroaster, Pythagoras, Socrates, Plato, Aristotle and other men to whom we are so much indebted, should have been deprived at the end of their lives of the saving grace of the Redeemer. We must wish, and we hope, that when He preached His gospel to the spirits in Hades, many of the illustrious men of the heathen world, and Aristotle among them, were in the crowd of prisoners to whom He brought redemption.

Suarez goes on to quote from Alexander of Aphrodisias, who is called the commentator *par excellence* on Aristotle, (A. D. 200), and who in his book on Fate, "admonishes, referring to Aristotle

as his authority, that we should pray to God for that good which He can grant or withhold, and, in his interpretation of the *Physics*, remarks, that the mover of heaven does not move it from necessity. For, he says, the good do not act in this manner, even when they always do the same thing. Rather, they have a power to the contrary. Finally, Averroes says, that according to Aristotle God acts neither from necessity nor from free choice, but in an altogether elevated way known only to Himself and past the finding out of men."

It is frequently asserted that Aristotle denies all possibility of a love of God to men, and of friendship between man and God. This is explicitly contradicted by the passage already cited, in which it is affirmed that wise and good men are especially dear to God. It is only a friendship of equality, in which each one confers and receives benefits, which Aristotle intends, when he says that there can be no mutual love and friendship between God and men.

Having finished the elucidation of his third Thesis, on Providence, Dr. Rolfes proceeds in the fourth Thesis to an analysis of Aristotle's doctrine on the Soul. After this, the fifth Thesis which is the last, treats of the End of Man and Ethics.

For convenience sake, I will review the last thesis in the present article, reserving the fourth, which needs more space, for a later number.

FIFTH THESIS.

OF THE END OF MAN AND ETHICS.

- 1.—The earthly, temporal end.
- 2.—Shortcomings of Aristotelian Ethics.
- 3.—The Higher Moment in the same.

"In the solution of ethical questions concerning the end of man and the essence of morality, Aristotle has been less felicitous, inasmuch as the natural perfection of man by the practice of virtue is set forth by him in a one-sided manner to the cost of the religious element, without reference, also, to the completion of the perfecting process in the future life. Although both these shortcomings can be explained by the reason that he speaks in his *Ethics* only of the end of earthly life, and makes no mention of a life beyond as something withdrawn from human knowledge, nevertheless, in his doctrine of the cognition of truth as the highest object of human effort, there is a link given which connects the temporal with the eternal destiny of man."

We can easily suppose a reason why Aristotle confined his *Ethics* within the narrow sphere of political, social and individual well-being, regarding virtue as chiefly useful to make a man happy, to produce social order and political prosperity, and considering religion in its relation to the welfare of States. Although endowed with the highest grade of metaphysical genius, he was a very practical man, with an uncommon degree of common sense, and not addicted to building castles in the air. The men with whom he lived, of Athens, Macedonia, and the Grecian States in general, were not receptive of a high, ideal morality or a religious philosophy.

But yet, in undertaking to show how, by wisdom and virtue, men could fulfill their earthly destiny and attain a true happiness which the common miseries of life could not take from them, his theme demanded a reference to the authority and the goodness of God, and to the hope of a better life beyond the grave. Aristotle does indeed present to view, as the object toward which the wise man should direct his thoughts and efforts, an approach toward God, and an assimilation to His wisdom and goodness. But he fails altogether to show how contemplation and virtue can make a man perfectly and permanently happy in this life, prescinding from the expectation of a perfect felicity after death. If he had found in his philosophy a solution of the enigma of human destiny, he would no doubt have given it. But he did not and could not, and he was too soberly rational, to employ his imagination in building a poetic superstructure on the basis of his metaphysics. By his natural theology he comes up to the door of a spiritual religion, but he does not open it and enter in. The truth is, that the problem of human life and destiny was too mysterious and enigmatical for a solution in harmony with the highest truths which he had gained by philosophical speculation. Therefore, he halted on the threshold, after reasoning and speaking so wisely concerning God as the First and Final Cause, and while we are expecting him to utter the last words which will formulate the ultimate conclusions from his premises, he becomes silent. The Attic philosophy had gone as far as human reason can go in preparing the way for the Gospel, but it could not anticipate its disclosures. It was dawn, but not daylight. It was necessary that the Sun of Righteousness should arise with healing in His beams, that the Light of the World, Jesus Christ, should dissipate the obscurity which overhung the minds of even the most intelligent and virtuous in the heathen world.

AUGUSTINE F. HEWIT.

A WORD ABOUT NON-SECTARIAN CHARITIES.

THE problem presented to Catholics in their dealings with such benevolent institutions as are usually classed under the head of non-sectarian charities, is a delicate one ; yet it is impossible to ignore it or evade its solution, since it confronts us daily in the most familiar walks of life.

The cause of charity is sacred. It is a part of the practice of our merciful faith to succor the needy without question and without reserve. Sickness and poverty know no creed, and since aid given to the suffering poor can never be misbestowed, it follows that Catholics need have no scruple about the fact of their donations being distributed by the hands of non-Catholics.

The position of the Church on this question is as tender as it is just. She acknowledges for her children every tie that binds man to his fellow. When has she ever denied, or failed to admit, in their broadest, fullest sense, the claims of our common humanity? Every pang of misery that rends the great struggling heart of the world meets an answering throb of pity in the bosom of the divine Spouse of Christ, and the lives of thousands of her best sons and daughters consume, like grains of incense, on the fires of her love for man. But where benevolence is linked to schism ; where the cloak of charity is used to cover the teaching of pernicious doctrines ; where a wider scope is given to error under the specious plea of benefiting the poor, there the Church's condemnation is final and inexorable.

The distinction between a philanthropy directed toward the relief of material wants—which may be expressed in contributions to charitable institutions without a specific religious character, such as hospitals, asylums and others that aim chiefly at the alleviation of bodily ills—and any act that tends, directly or indirectly, to facilitate the teaching of false doctrines, such as assistance rendered in building up Protestant missions and schools, is sufficiently plain to be easily understood. The one need not exceed in intention, whatever it may do in fact, the observance of that universal law of charity which imposes its obligations on all mankind without distinction ; the other is simply a propagation of heresy.

The practical working of this principle in America applies to Catholic support of charities ostensibly without sectarian bias, but as a matter of fact exclusively under Protestant control. That many Catholics do contribute, consciously or unconsciously, to the success of these institutions, not by money alone, but by personal

exertions and influence, is beyond question. There are many motives ramifying from the central one of philanthropy which impel them to do so. The desire to promote good feeling and preserve friendly social relations with their neighbors is one, and not an unworthy one ; the wish to acknowledge in kind the generosity shown to Catholic institutions may be another ; and the yearning so many noble souls feel to meet their brethren who lack the faith on some higher ground than the dead level of that species of materialism which furnishes the ordinary basis of intercourse is a third.

The last motive is worthy of all reverence. Bound as we are by countless ties of interest, of attachment, and of kindred, to the non-Catholics with whom we live, it is not strange that we should seek to sanctify in the service of God the natural, human affections of our hearts ; and welcome with joy any neutral ground that seems to promise immunity from the bitterness of controversy, and the benefits of co-operation in a good work ; and it is a matter for deep regret that hopes so founded should often meet with disappointment and rebuff.

The Catholic who attempts to join with his non-Catholic friends in a work of charity ordinarily finds himself at a disadvantage from the beginning. He discovers that while the management may be an amalgamation of representatives from the different sects, or from no sects at all, the atmosphere is distinctly Protestant. On no other ground is a Catholic so compelled to acknowledge, and in a measure condone, the existence of heresy, as in a voluntary association with organizations such as we have alluded to. He sees that he must pursue the humiliating policy of pocketing his faith, and avoid the slightest evidence of it if he would preserve peace and concord, and he realizes, that though the term non-sectarian may insure the admission of Infidel or Jew, Pagan or Christian to the counsels and the benefits of the charity, it implies no relaxation of a determined war on every manifestation of a Catholic spirit. If any religious forms are observed in these institutions they are Protestant as a matter of course, and the Catholic who has given aid to what he believed to be a meritorious work of mercy, is often obliged to stand helplessly by and see Catholic beneficiaries forced to the issue of joining in these exercises, at least outwardly, or else of losing the shelter which their necessity demands. He sees children, whether Catholic by baptism or not, educated on Protestant lines, and dependent for particular religious training on the opinions of

or the whims of superintendents and matrons, and, by the fact of his contributions, becomes accessory to these things.

Yet, the question on which this subject hinges, the really vital point of the matter, is not the actual harm that may be done, but the good that is left undone. We cannot set aside the fact that faith is a vivifying and active principle in our lives, whose influence is essential to the proper performance of every duty, and not merely a shifting convenience, to be assumed or laid aside as expediency or caprice may dictate. Charity without faith is an anomaly. Such charity as exists outside of the Catholic Church, is, at best, but a blind and feeble struggling toward light of the germ of Christianity, dwarfed and perverted, yet still retaining a memory of its divine origin.

It is useless to deny that the ideal of a life which is in accordance with a strict rendering of the law of faith, cannot be realized without sacrifice. Was it ever promised any Christian that he should be exempt from sacrifice? As to the average American Catholic it cannot be said that he fails to recognize this truth, and he certainly does not lack courage. He is willing to defend his faith, and even becomes aggressive if he suspects the existence of a deliberate attack upon it; and yet he is sometimes found to handle his principles in a way which would indicate that he shrinks from pursuing them to their ultimate conclusion. Since the formation of the Republic we have been cursed, nationally and individually, with a passion for expedients and compromises; and the time has come when Catholic Americans are beginning to feel the infection. The late remarkable experiments in regard to the schools have furnished a significant illustration of this fact.

This spirit of conciliation and compromise, this tendency to meet unbelief half way and patch up a truce, can only end by becoming a menace to the preservation of the faith in America. The apologists for such a course of action plead the necessity of maintaining close and amicable relations with our fellow-citizens, and, above all, the importance of identifying ourselves with the commonwealth. How, while a spark of justice remains in the breasts of men, is it possible to separate us from it? Have we not been identified with it from the beginning? Were not our destinies interwoven with it from its very conception? There never has been, there never will be, a political separation of Catholics in America. The Church here has never been hampered with the remains of an effete semi-political system as in France, or compelled to bow beneath the iron yoke of

an arbitrary rule as in Germany. Be it for weal or woe, our fate is linked indissolubly to the fate of the Republic. And to those who, through ignorance or prejudice, would deny us, even by implication, the sacred rights of a common nationality, we may well respond after the fashion of St. Paul: "You are Americans, so are we: Your fathers fought and died to leave an inheritance of freedom, so did ours: You are Christians, (be it said with all humility) we are more." Why then should we put ourselves in the position of seeking recognition? We have nothing to gain and all to lose in pursuing a policy that seeks to level away religious distinctions and lower the lines that divide faith from infidelity.

But to return to the subject of charities. It is scarcely credible that any Catholic who contributes to a non-sectarian charity does so because he believes it more worthy of support than our own Catholic charities, those radiant jewels in the diadem of the Church, but there is reason for mooted the question, because there is room, probably everywhere in our mixed community, for improvement in the way of extending a more active sympathy to our own undertakings. No more powerful argument against a philanthropy that attempts to dispense with the necessity for a paramount religious influence could be adduced than a careful and intelligent study of parallel institutions, Catholic and non-Catholic.

We will find the former instinct with the life of the Church, permeated throughout with the spirit of her laws; and we will find at the same time that each one is characterized and governed by an individual spirit of its own, adjusted to its needs with the perfection of divine wisdom; while the other depends, as a rule, on the resources of human intelligence, and its efforts for good are bounded by the limitations of human patience. Here may be read the secret of the success of Catholic management in such difficult and important charities as reformatories. How does the work accomplished in a house of the Good Shepherd compare, as a general thing, with the pitiful endeavors made under other auspices? Let the unprejudiced judge according to the merit of the facts. What, from the natural point of view, could be more strongly opposed to the desires of passionate, undisciplined wills, enfeebled by previously unresisted temptations, than the spirit of penance which animates every action in a refuge conducted by religious of the Good Shepherd? Yet, experience in these houses teaches that the sincerely penitent soul is so swayed by the influences of grace as to cause the reformation, if successful at all, rarely to stop short of the higher

work of reparation. Are saints molded elsewhere from such material as drifts to the doors of reformatories, the very dregs and offscourings of humanity? Reformation, in a certain sense, may be accomplished, and a regular life may be led from worldly motives, but the supernatural life of reparation—never.

What is said of Catholic reformatories may be said, according to its kind and degree, of every other Catholic charity. In a comparison instituted between Catholic and non-Catholic orphanages, the all-important question of education enters as of paramount importance; and, in asylums for aged men and women, Catholic environment is surely essential. It is, unfortunately, true that the munificent endowments of many of the non-Catholic homes for the aged enable them to offer superior advantages in material comforts, and this is a consideration that tempts many, but can hardly weigh against the privileges of the Sacraments, the daily Mass, the graces announced by the sound of the Angelus and those other merciful means, of which the minute tenderness of divine love makes use to recall poor wandering hearts to the duties they may have forgotten or hardly known before. Examples might be multiplied indefinitely, and all would go to prove how little real benefit (if by the word we mean eternal rather than temporal interests) is bestowed by a charity divorced from faith.

It is the folly of the age to regard the minor practices of faith as of comparatively little importance, to look on them as merely ornamental appendages, a pious embroidery on the garment of religion, adding nothing to its utility. Catholics who know the Church to be integral, vital and perfect in every part, will not easily fall into this error, unless indifference to the separation of religion from education and charity lead them into that fatal fallacy.

We have every reason to appreciate and value our dignity as children of our mighty Mother, without declining the obligations it entails of asserting it without compromise. We are noble by adoption. The Church wraps us in her own royal purple in our cradles; she guards and fosters our youth that she may confide to our riper years the glorious task of preserving the faith in all its pristine strength and purity for those who are to follow us. Should we prove unworthy of the trust, because fidelity must be purchased by the sacrifice of secular interests or even of friends who, whilst they follow us with cheer along familiar pathways in the journey of life, may turn from us at the doorways of life and death, having no words to share in our joy when our new-born child

receives the sacred waters of baptism, and no prayers to whisper over our beloved dead.

There is no more effectual remedy for a dangerous or undesirable inclination than to counteract it by supplying a new and wholesome occupation, and that rule applies admirably to the subject under discussion. In the ages of faith, care of the poor and the infirm was not, as it is now growing to be, exclusively the prerogative of religious consecrated to the work, but the privilege and the duty of every layman as well. We have lost immeasurably by withdrawing from personal contact with the objects of our charities ; no generosity as regards mere money can atone for it. If there were to be a re-awakening of the zeal that in medieval times made every man and woman, according to their means and opportunities, the centre of a little group of pensioners, who in turn furnished their benefactors with occasions to practice all the virtues, it would provide a safe outlet for the enthusiasm of youth, the leisure of age, and the surplus of wealth. It is true we have the Conferences of St. Vincent de Paul, but we have never obtained such results from them as France saw in their beginning. We need the active evangelization of another St. Vincent, and, if that were possible, we would speedily realize in experiencing the holy reaction of charity, a truth forever sealed to philanthropists without faith,—that we can employ no more powerful agent in the work of our own perfection.

M. A. SELBY.

P. MATTEO LIBERATORE, S. J.

ON the eighteenth of October, about the hour of the sunset *Ave Maria*, the illustrious Father Liberatore died, after a short agony, at the age of eighty-two years.

For nearly two generations the name of P. Liberatore has been identified with right modes of thinking, and his profound and solid teaching has served as a sure sign-post of the direction in which the true solution of the modern intellectual and social problems lies. With the spirit of sacrifice peculiar to the institute to which he pledged himself as a member of the Society of Jesus, he never grew weary, even to the end of his day, when the lamp of life was barely flickering, to devote all his energies to the cause of truth and right.

Three weeks before his death he wrote the preface to Fr. Brandi's book, *La Questione Francese*, and our readers will recall an article on the Temporal Power, from P. Liberatore's pen, which appeared in the REVIEW some months ago, written with cheerful willingness at our request, who knew not at the time what a labor it entailed upon the aged priest.

Father Liberatore was born at Salerno, on the fourteenth of August, 1810.¹ At the age of ten years he lost his father, who had held a high position in the Neapolitan government, and the little Matteo, who was the oldest child in the family, became the trusted recipient of his pious mother's confidence in the administration of all their domestic affairs.

Five years later the boy was sent to a college which had just then been opened by the Fathers of the Society of Jesus at Naples; for his mother had been made aware of his ardent desire for intellectual knowledge and felt the advantage which a good education would give to her son. His success in his studies here was phenomenal and the ardor thus created in the youth was probably the first occasion which awakened in him the desire to give himself entirely to a pursuit in which the highest intellectual pleasure would appear to be a legitimate means to reach that perfection which his devout mother had taught him to apprehend as the true aim of life.

Accordingly on the ninth of October, 1826, at the age of sixteen, he entered the Society. After eleven years of scholastic training we find the young Jesuit appointed as teacher of philosophy which position he held for another eleven years, when the revolutionary movement in Italy caused his removal for a short time to the island of Malta. After his return to Naples he taught theology, and it was then that he fully realized the danger to which the prevailing systems of philosophy were exposing the theological student by the decided and steady departure which manifested itself, from the methods of the scholastic system as formulated by the Angelic Doctor.

It was during these years that P. Liberatore first published the outline of his philosophical course, in which he set forth the principles of St. Thomas and cast their light upon the various philosophical theories then defended by the so-called progressive schools. The test proved disastrous both to the rationalistic methods of reasoning and likewise to certain systems propounded by Catholic philosophers. Whilst the new movement back to scholasticism was stig-

¹ The principal facts of this paper are taken from an article in the *Civiltà Cattolica* (Nov. 5, 1892), of which admirable periodical P. Liberatore was one of the founders.

matized by some as the work of obscurantism, the great body of Catholic teachers and theologians quickly recognized the danger and defects pointed out by P. Liberatore and endorsed a movement led by so superior a champion, and new editions of the *Institutiones Philosophicae* were multiplied, and spread the new leaven throughout the higher Catholic schools. Leo XIII upon his accession to the papal throne attested the singular merits of P. Liberatore in the direction of the reform movement. Himself thoroughly convinced of the necessity of a return to the lines of St. Thomas in the matter of Christian philosophy, he selected P. Liberatore as one of the *Quinqueviri* of the *Accademia Romana* to whom the care of promoting this work throughout the Catholic world was to be committed.

Among the philosophical works of P. Liberatore distinguished by their deep and searching character may be mentioned the two volumes entitled *Della Conoscenza intellettuale* and two others *Dell' Anima umana* and *Del Composto umano*. His analytical power, thoroughly trained and developed, as is shown in the *Institutiones Philosophicae*,¹ served him on all occasions to dissect with accuracy the erroneous doctrines of those who ventured to speculate in a field where the imagination can only be kept from playing proxy for reason by the severest logic on one side and the infallible guard of revelation on the other. An example in point is P. Liberatore's confutation of *Rosminianism*. If we except the recent *Trutina Theologica*, there is none among the several weighty critiques which have appeared from representative philosophers, especially in Italy, of Rosmini's *Nuovo Saggio*, superior to that which P. Liberatore gives in his treatise on Universals. Rosmini, though a saintly priest and a singularly acute mind, had in his early years been imbued with principles of Locke and Kant. The first impression strangely clung to him and biassed his judgment so as to make him incapable to an extent of realizing the process of the scholastic reasoning. The ardent admiration which the originality and brilliancy of Rosmini called forth were perhaps less dangerous to their author than to the host of disciples who would follow out the deductions of their master with a less keen discrimination between what was false and true in the principles than might have been apparent to him were he confronted with the fact that he encroached on the domain of right faith.

¹ Besides the *Institutiones Philosophicae* which embrace three volumes including that on Ethics and Natural Law, there are two Compendiums of the same work which were until recently used in the best Seminaries as text books of philosophy.

But to return to P. Liberatore. His philosophical teaching assumed a more directly practical character when, in 1850, he became one of the founders of the *Civiltà Cattolica*. Associated with him were Taparelli, Bresciani and Curci. It was necessary that the Catholic press in Italy should take a decided stand. To do so it needed some leader at once master of the political situation and of the principles which would bring about a deflection in the prevailing current of thought and action. Pius IX looked for a strong man to point the way, but strong men were rare at that day, and they were needed everywhere. The Society of Jesus, attached to the Holy See by a special vow, its members learned, devoted to every good cause, fearless, and, as a responsible body, prudent, could do more, and do it more safely, than any single man. That the *Civiltà Cattolica* has been a leading force for good in Italy and outside of it cannot be gainsaid. And this is the praise of P. Liberatore, whose pen was active from its first *quaderno* to the last, in which an article appeared by him on the course of studies in our seminaries.

His writings during the period of over forty years cover nearly every phase of social, scientific and national life. He was not merely the sober philosopher who reasoned upon principles without application to concrete circumstances, and he knew how to give to his exposition that coloring which renders it intelligible and appreciable. It is sufficient to cite some of the titles of his later works, such as his *Philosophical Comedies*, his *Dialoghi*, *Marriage and the State*, etc. etc. to convince us how thoroughly alive P. Liberatore was to the tastes as well as to the needs of our time. The entire collection of his books would make more than a dozen good sized volumes besides the *Opusculi* on various important questions.

Yet his activity was not confined to teaching or writing. His ability as a director of souls flowed as a consequence from his discernment of spirits and his acquired gift of analyzing the movements of the interior man. This gave him great influence with those who in turn were capable of directing others. For several years he exercised the function of rector at the Roman College and, though not a man of affairs by temperament, the order of his own life and his fidelity in the observance of every rule of the Institute of St. Ignatius could not fail to send their beneficial influence from the head to the members whom he ruled. To minister to the sick was one of his greatest pleasures.

Beautiful things are told by the members of the household in which he lived for so many years regarding his charity, his humble modesty, his love of poverty and the poor, and his spirit of obedience to his superiors. The last days of his life, when stretched upon the bed of sickness, revealed the charming traits of a character hidden to the world in all except such rough outlines as one might trace from his writings.

On the thirtieth of September he was forced to keep his bed. He felt that his hours were numbered. A brother priest had previously alluded to the fact of death awaiting him, when he said, in his simple, touching humility: "Yes, and perhaps I shall have to remain in purgatory till the end of the world."

Strengthened by the frequent reception of the Sacraments during that last illness, surrounded by the brethren of his community, and cheered by the Apostolic Benediction of the Sovereign Pontiff, who held the saintly priest in affectionate regard, P. Liberatore fell asleep in the Lord, keeping the smile of lovely resignation upon his countenance, even as in life, so that those at his bedside hardly realized that his soul had departed.

RESURGET AETERNIS XPI MUNERE DIGNUS BONIS.

CONFERENCES.

THE ASSOCIATION OF CHRISTIAN FAMILIES.

In the October and November numbers of the REVIEW we published all the documents relative to the Association of Christian Families recently established by Brief of Leo XIII. In a paper entitled "Why Bring the Flocks to Nazareth," of the last issue, the singular advantages of this union and the methods best adapted for its efficient introduction into our parishes were pointed out.

We now give a summary in English of the privileges which the establishment of the Association by the proper diocesan authority entails for its members. A translation of the *Statutes* or rules was already given side by side with the Italian original in the October number.

PLENARY INDULGENCES.¹

The associates who, having worthily received the Sacraments of Penance and the Holy Eucharist, visit the parish church or a public oratory, and there pray devoutly for some time, according to the intention of the Sovereign Pontiff, gain the following Plenary Indulgences :

I.—On the day of admission to the Association, after having pronounced the form of solemn consecration prescribed for the purpose.

II.—On the day each year when this consecration is solemnly renewed by the members in a body.

III.—On the following feasts :

1. Christmas.
2. Circumcision.
3. Epiphany.
4. Easter.
5. Ascension.
6. Immaculate Conception, B. V. M.
7. Nativity, B. V. M.
8. Annunciation.
9. Purification.
10. Assumption.
11. St. Joseph (19 March).
12. Patronage of St. Joseph (III Sunday after Easter).
13. Espousals, B. V. M. (23 January).

¹ For the Latin original see November number, *Analecta*.

IV.—On the titular feasts of the Association.

V.—On one day of each month (to be selected at will), provided the devotion has been regularly performed in common before the image of the Holy Family during that month.

VI.—At the hour of death, if, though unable to receive the Sacraments of Penance and the Holy Communion, they pronounce the holy name of *Jesus* with their lips, or, if incapable of speech, at least with their hearts.

PARTIAL INDULGENCES.

I.—Each associate who visits some church or oratory and prays there with contrite heart for the interests of the Catholic Church, gains an indulgence of *seven years and seven quarantines* on the following feasts :

1. Visitation B. V. M.
2. Presentation B. V. M.
3. Patronage B. V. M.
4. Every day on which the family, whose members are inscribed in the Association, performs with contrite heart the prescribed prayers before the image of the Holy Family.
5. Any day on which the associates have a general meeting in the interests of the Association.

II.—Each time that the members devoutly recite the prescribed prayer before an image of the Holy Family they gain an indulgence of *three hundred days*. (The prayer is given below.)

If sickness or any other legitimate cause prevent them from reciting this prayer, the same indulgence can be obtained by saying five *Paters*, *Aves* and *Gloria Patris*.

III.—Once a day an indulgence of *two hundred days* may be obtained by devoutly reciting the following ejaculation :

Jesus, Mary, Joseph, enlighten us, help us, save us. Amen.

IV.—Any one who induces others to join the Association gains an indulgence of *one hundred days*.

V.—An indulgence of *sixty days* is gained :

1. By assisting at Mass or any other common devotion in the parish church where there is an Association of The Holy Family.
2. By reciting five *Paters* and *Aves* for the deceased members of the Association.
3. By making or procuring the restoration of peace in a family where there is domestic strife.

4. By aiding in any way to bring back to the right way of living families that have neglected their duties as Christians.
5. By teaching children the precepts of the Christian doctrine.
6. By performing any good work which directly redounds to the good of the Association.

All the above-mentioned indulgences are applicable to the Poor Souls in Purgatory.

OTHER PRIVILEGES.

Masses said for the souls of departed members of the Association enjoy the *privileged altar*, no matter at what altar they are said.

Parish priests in whose churches the Association exists enjoy the *privileged altar* three times each week, provided they do not already possess this privilege.

They have also the right of certain blessings already contained in the Faculties usually given to missionary priests in the United States.

ACT OF CONSECRATION

OF CHRISTIAN FAMILIES TO THE HOLY FAMILY OF NAZARETH.

O Jesus, our most loving Redeemer who, having been sent from heaven to enlighten the world by Thy teaching and example, didst choose to spend the greater part of Thy mortal life in the humble home of Nazareth, didst become subject to Mary and Joseph, thus rendering sacred above all others that family which was to become a model to all other Christian families, kindly accept the consecration of this our household, whose members entirely devote themselves to Thee. Protect and guard us and confirm us in Thy holy love, and in the bonds of peace and Christian charity, so that we may become like to the Holy Family, our model, and that each of us may be destined to partake in the happiness of heaven.

O most loving Mother of Jesus Christ and our mother Mary, make this our offering acceptable to Jesus through Thy own love and kindness, so that He may grant to us His gifts and blessings.

O Joseph, most holy guardian of Jesus and Mary, help us by thy prayers in all our needs of soul and body, so that in union with thee and the Blessed Virgin Mary it may be our lot to give eternal praises and thanks to our divine Redeemer.

PRAYER

TO BE RECITED DAILY BEFORE THE IMAGE OF THE HOLY FAMILY.

O most loving Jesus, who didst consecrate Thy elect family on earth by Thy unspeakable virtues and the examples of domestic life, look kindly upon this our household, whose members pray, kneeling at Thy feet, that Thou wouldst be propitious to them. Remember that this home belongs to Thee, because it has been especially consecrated and devoted to Thee. Look kindly upon its members; protect them against all dangers; give them Thy help in their needs, and bestow upon them that virtue by which they may ever persevere in the imitation of Thy Holy Family, so that, faithfully persevering in Thy service and love, we may at the end of our mortal lives, continue to sing Thy eternal praises in Heaven.

O Mary, dearest Mother, we implore thy protection, assured that thy divine and only begotten son will listen to thy prayers.

Thou, too, most glorious Patriarch St. Joseph, help us by thy powerful patronage, and place our petitions in the hands of Mary that she may offer them to Jesus Christ.

NOTE.—Those who are, for any legitimate reason (through sickness or otherwise), hindered from saying this prayer, may gain the allotted indulgence by reciting devoutly *five Paters, Aves* and *Glorias*.

MAY A PRIEST ACT AS OFFICIAL WITNESS AT A NON-CATHOLIC MARRIAGE?

EDITOR AMERICAN ECCLESIASTICAL REVIEW :

The case of a priest being asked to assist at non-Catholic marriages is becoming daily more frequent. I know of four such cases within a brief period. This fact raises the question: May a priest assist as an official or authorized witness at such marriages? And in view of its practical importance, the REVIEW, I believe, would do quite a service to the missionary priest by discussing it. The subject was touched upon in the February number (p. 146), but a fuller treatment is desirable. There the writer seems to hold that it is allowable for a priest to assist at such marriages, and refers to Laymann, Lacroix and St. Liguori as favoring his view. Laymann and Lacroix I have not been able to consult, but I have consulted St. Liguori, and am not satisfied that he can be justly classed on the side of the writer. Here are his words in the place referred to; *Praeterea satis excusantur a culpa parochi ut ait Laym., g. n. 8, qui assistunt matrimoniis haereticorum in locis ubi est consuetudo, et mixti sunt haeretici cum Catholicis, juxta mox dicenda in q. seq.*" (Lib. vi, n. 54.) Now, what

does the author mean by "*matrimonii haereticorum*?" Does he mean marriages where both contracting parties are non-Catholics, or marriages between Catholics and non-Catholics—mixed marriages? The reference in the concluding words—"juxta mox dicenda in *q. seq.*"—seems to point to the latter meaning. The pertinent part of the "*q. seq.*" runs thus: "*Utrum, juxta accedente causa, licitum sit matrimonium contrahere cum haereticis?*" To which the author answers that it is lawful, under certain conditions, for Catholics to marry non-Catholics; and then adds the only words that are to our purpose: "*Quando autem licitum est Catholico contrahere cum haeretico, tanto magis licebit parochio assistere ad tale conjugium.*" With due respect, then, it seems to me that St. Liguori treats of quite a different question from that which the writer had in view. Besides, granting that the Saint is speaking in the above passage of purely non-Catholic marriages, he plainly requires a legitimate custom (in *locis ubi est consuetudo*) to justify the action of the priest. Now, does such a custom exist in the United States?

On the other hand, I find that the late Archbishop Heiss, in his treatise *De Matrimonio*, pp. 287-871, maintains that the Sacred Congregation has more than once expressly decided that a priest cannot assist at the marriages of baptized non-Catholics. He cites two such decisions; but do they remove all reasonable doubt on the point? One seems to be altogether *extra rem*. Perhaps the REVIEW would favor its readers with the full text of question and answer in both cases, and discuss them in reference to the subject.

SACERDOS.

Resp. The passage from St. Liguori, to which our reverend correspondent refers, speaks undoubtedly of non-Catholic marriages (not *mixed* marriages), as is plain from the text of Laymann, whom he cites. But as he mentions "*matrimonia haereticorum*" in connection with "*locis ubi est consuetudo et mixti sunt haeretici cum Catholicis*," the reference to the *mox dicenda* must be limited to the latter part of the sentence only.

The apparent contradiction between the theologians mentioned in support of the affirmative, and the decisions of the S. Congregation to the contrary, as cited in part by Archbishop Heiss, are fully explained in the paper on the subject contained in the present number.

THE WEARING OF THE FIVE SCAPULARS.

Qu. Although I have read the different articles on the scapulars in the back numbers of the REVIEW, I am still in doubt about some details, which I would like to have cleared up.

1. Is the enclosed pair of scapulars (five) valid? I purchased them from a Catholic bookseller, who tells me that they are the only kind sold.

(The scapulars sent us consist of *three* distinct pieces : the *brown* and *blue* and the *white* and *black* being sewn together at the four sides show only *one surface* of each scapular. Between them is the *red* scapular. The three pieces are sewn together at the top, and the corresponding parts, front and back, are connected by two strings of red wool.)

Resp. We regret that the prevailing fashion of turning the five scapulars into three should admit of doubt as to their validity, but we must repeat our previous statement, which rests upon good authority.

According to P. Beringer, S. J., Consultor of the S. Congregation (in his edition of Maurel's standard work on Indulgences), it is plain that a piece of cloth cannot be called a scapular unless it is formed of two separate rectangular (oblong) parts hanging over the shoulders, one in front and one on the back. Any other arrangement does not correspond to the religious garment commonly known as scapulars. Hence, says the same authority :

1. The so-called scapulars, in which two pieces are made into one, *although it represent different colors*, are not scapulars, and therefore invalid. (Decr. auth. 423, ad. 6.)
2. The several scapulars so united that they make but one, either by *sewing them together at the four sides*, or by making one the basis upon which to sew another of smaller size, are invalid. (Op. cit. ix, ed. p. 402, b.)

These conclusions rest, moreover, upon a decision of the S. Congregation, which declares that the scapulars representing the different orders or confraternities are to be kept distinct. "*Scapularia sint distincta, i.e., vere quinque scapularia sive totidem sive duobus tantum funiculis unita . . . non vero unum tantum scapulare, in quo assuantur diversi coloris panniculi, prout ab hac S. Congregatione jam cautum est.*" (S. R. C. 26 Mar., 1887.)

Fr. Beringer suggests that the *white* scapular, bearing the red and blue cross on the outside, be uppermost, next the *brown*, the *blue*, the *black*, with the *red* or Passion scapular (the image of the crucifix and the SS. Hearts facing outward) on the other side.

Whilst the five scapulars are thus to remain distinct, they may be joined by one pair of strings of red wool and sewn together at the top, or even half-way down each side.

II Qu. I have been enrolled with a pair of scapulars, such as I send you, by a priest having the proper faculties. In case the answer to the first question be in the negative, is my enrolment valid, or must I be enrolled again?

Resp. If the enrollment took place before 20 July, 1884, it is certainly valid, since Leo XIII has by a rescript of that date declared a *sanatio* of all investitures defective in form, which were made *bona fide* up to that time. As to later investitures with the defective scapulars we would not venture to say that they are absolutely invalid, nor would we stand for their validity. The S. Congregation has answered doubts in reference to the matter by stating that the Ordinary of each diocese should separately apply for a *sanatio* in cases of this kind, since they are, as a rule, local. We give the decree, which is of recent date, in the present number. Cf. *Analecta*.

III Qu. The REVIEW (vol. III, p. 376, n. 6) says that, in renewing the five scapulars, the *white* scapular of the H. Trinity must be blessed again. Can this be done separately by a priest who has received *special* faculties for blessing the five (four) scapulars?

Resp.—Assuredly.

IV Qu. Where can I send the names of those enrolled in the *Brown* Scapular? I do not know of any confraternity in this diocese. Can those whose names were forgotten to be registered two years ago be still sent to the confraternity-centre, or is the enrollment invalid?

Resp. The places to which the names can be sent are given in the REVIEW, vol. I, p. 134, n. 4.

The names may be sent to the Carmelites at any time, although it is generally understood to be required within a year.

The restrictions with regard to the formalities required for investiture in the Scapulars are, as we have shown on a previous occasion, essential to guard the devotion itself from becoming a mere formality. The various fashions introduced in the making of scapulars by the arbitrary views of, no doubt, well-intentioned persons, and which have been taken up without suspicion by others, are a proof of this. If any change of form is left to the discretion of the devout pattern-makers we should easily find a way of reducing all the scapulars to a little twisted ribbon of various colors, retaining the symbolism but not the devotion which is enlivened by the very exactions of minute fidelity to prescribed forms.

THE VOTIVE OFFICES AND THE ROMAN ORDO.

Qu. Is the following *Monitum* in the "Ordo" (Pustet) authentic?

Omnes, qui vel pro se ipsis, vel secundum provisionem ordinarii privilegium acceperunt, recitandi Off. Div. secundum *Kal. Clero Rom. propr.*

a, tenentur post acceptionem recitare hoc off., neque amplius licebit illud relinquere; *b* tenentur, nisi adsit speciale indultum, illud recitare, modo ut Romæ vocatur, *pro ulentibus extra*.

Resp. We do not think that there is any sanction for the above statement, although it has been repeated in the *Ordos* since 1885, and many have followed it on the ground "standum pro *Kalendario*."

The decree (5 July, 1883), which authorized the recitation of the votive Offices in place of ferials, etc., states distinctly: "*Singuli de utroque Clero quoad privatam recitationem ad libitum*, et, quoad choralem recitationem, de consensu Capituli seu Communitatis ab Ordinario semel pro semper adprobando."

The only exception made with regard to those who recite the "Roman" Office is that in place of the Tuesday Office, "de Sanctis Apostolis," they have the votive Office, "de SS. Petro et Paulo." Neither Gardellini's last Appendix to the *Decreta Authentica*, which goes up to the end of the year 1887, nor any subsequent decision, to our knowledge, has changed the liberty of choice which individual priests had everywhere in regard to these votive Offices.

In cases where the votive Offices have been *substituted for the ferial offices by the Diocesan Bishops*, and are permanently incorporated in the *Kalendarium*, there they become obligatory. Such is the case with the Offices of Thursdays (de SS. Sacramento), and Saturdays (de Immaculata Concept.), which our Bishop obtained as a privilege, and substituted permanently for the ferial Offices on those days. These two Offices, being identical with the newly privileged ones, remain, therefore, obligatory as heretofore.

Whether any of the Bishops in whose dioceses the Roman *Ordo* is used have made the other votive Offices obligatory is not indicated in the above *Ordo*, nor is it likely that such obligation exists. The restriction with regard to chapters and communities reciting the Office in common and publicly would certainly not apply to the diocesan clergy as a body.

THE HOLY NAME AND THE LAST PLENARY INDULGENCE.

Some time ago the *Irish Ecclesiastical Record* discussed at considerable length the question whether the invocation of the holy name of *Jesus*, of which mention is made in the briefs addressed to the Bishops regarding this blessing, is essential to the gaining of the Plenary Indulgence in *articulo mortis*.

At the instigation of the Archbishop of Dublin, a decision has been given in the case to the effect that the invocation, at least mentally, of the holy name of *Jesus* is an essential requisite to the obtaining of the Plenary Indulgence in *articulo mortis*. We give the text of the *Dubium* which briefly reviews the two sides of the controversy, and the answer of the S. Congregation. Cf. *Analecta*.

ORATIO IMPERATA IN DOMINICIS MAJORIBUS.

Qu. Difficultas apud nos olim orta est et nondum effluxit nempe: Utrum oratio imperata recitanda vel cantanda sit in Dominicis majoribus?

Lector Studiosus.

Resp. Oratio imperata (ad tempus uti fieri solet) dicenda vel cantanda est in omnibus *Dominicis per annum* etiam majoribus I^{ma} et II^{ma} classis exceptis Dominica Palmarum et Dominica IV Adventus si haec occurrat cum Vigilia Nativitatis D. N. J. C. (Decret. S. R. C. 20 Apr. 1822.)

Colligitur etiam ex recentiori responso S. R. C. in Mecoacanen. Americae Septempr. ubi proponitur *Dubium* sequens: An in Dominica Passionis . . . dicere liceat orationem a Superiore imperatam? *Affirmative* juxta Rubricas et Decreta. S. R. C. 22 Mart. 1879.

Notanda est rubricarum distinctio inter festa I et II classis et Dominicas I et II classis, quae quamsis ejusdem ritus eadem non gaudent solemnitate.

NO COMMEMORATIONS IN THE VOTIVE MASS OF THE S. HEART.

By Decree of June 28, 1889, a votive Mass of the Sacred Heart may be celebrated on the first Friday of each month, where the regular devotions to the Sacred Heart are held at the same time. This Mass enjoys the privileges of a solemn votive Mass, even when it is said as a low Mass. It therefore has *Gloria*, *Credo* and only *one* oration.

The question has been asked whether any occurring feast of the same day should not receive commemoration in this Mass. The S. Congregation in answer simply reaffirms the general decision given May 20 of this year, whence it is plain that no commemoration of the occurring feast is to be made. (See the Decree in the *Analecta*.)

VERNACULAR HYMNS AT SOLEMN EXPOSITION OF THE BLESSED SACRAMENT.

Qu. Is it proper and lawful to have hymns sung in the vernacular at exposition of the Blessed Sacrament, for example, during the Forty Hours at the close of the procession, just before the "Tantum Ergo" is intoned? A number of priests were discussing the subject at a recent gathering, some maintaining that the vernacular was absolutely excluded from the liturgical service, others saying that there were some late decrees permitting the use of hymns in the popular tongue at certain portions of the solemn service. Would you kindly answer the matter in the REVIEW, stating whether the vernacular be allowed, and, if so, what manner of hymns; or whether the Latin only, and what hymns?

Resp. Hymns in the vernacular may be sung by the choir or congregation in the above-mentioned case, provided they are not translations of and exclude the proper liturgical prayers or chants. Nevertheless, it is true that the use of the vernacular is not permitted in the liturgical services of the Catholic Church. This needs explanation.

Reviewing the constant discipline of the Church, as expressed by the various decisions of the Sacred Congregation on the subject in question, it appears as if the latter contradicted itself in particular instances.

Formerly the universal custom in Catholic churches observed the Latin form of worship exclusively, which did not prevent the people, however, from understanding or taking part in it, as is still the custom in some Catholic countries. This explains the earlier decrees in which the practice of using hymns in the vernacular is altogether prohibited during common service. (Cf. Decr. S. R. C., 24 Nov., 1657.)

In its more recent decrees the Sacred Congregation indicates the purpose of its discipline, while admitting a wider interpretation of it in practice. From the various decisions we gather that while the liturgical service is to be carried out in the prescribed form, using the Latin language, the vernacular may be employed for the purpose of devotion, provided the prayers or hymns in the popular tongue

(1) are not used as a *substitute* for the prescribed liturgical forms¹ which must always be recited or chanted in Latin. Hence translators of the liturgical prayers, such as *Te Deum*, *Pange*

¹ By *prescribed liturgical forms* are meant the prayers and rubrics found in the regular liturgical books, i. e. Missal, Breviary and Rituals.

Lingua, etc. are prohibited, probably because the custom of using them might lead to considering them in the light of substitutes to the gradual exclusion of the regular Latin liturgy.

This is evidently the meaning of the answer given by the S. R. C. (Feb. 27, 1882,) to the Bishop of Leavenworth, who asked :

"Utrum liceat generaliter, ut chorus musicorum (*i. e.*, cantores) coram SSo. Sacramento solemniter exposito decantent hymnos in lingua vernacula?"

S. R. C. Sic rescribere rata est :

"*Posse*, dummodo non agatur de hymnis *Te Deum*, et aliis quibuscumque Liturgicis precibus, quae non nisi Latina lingua decantari debent."¹

The second limitation in the use of hymns and prayers in the vernacular tongue is that

(2) they must *not interfere with the prescribed order of the liturgical service*, that is to say, with the rubrics as found in the Missal or Ritual. Hence chants and prayers in the vernacular are prohibited immediately before the Benediction with the Blessed Sacrament, because the *Tantum Ergo* with the Versicle and Response, and the *Oratio Deus qui nobis*, etc., are supposed to precede directly the act of benediction, and are for that purpose prescribed in the Roman Ritual.

In this sense must be understood an answer given by the S. R. C. to the Archbishop of Naples (March 23, 1881), who asked whether the custom of reciting certain prayers in the vernacular before and after the Benediction with the Blessed Sacrament was permissible. The S. Congregation replied : "*Negative immediate ante Benedictionem.*"² To the question by the same prelate whether the antiphons *Ave Regina Coelorum*, *Regina Coeli*, *Salve Regina*, *Alma Redemptoris*, could be sung *after* the Oration and *before* the Benediction of the Blessed Sacrament, the answer was : "*Antiphonae eadem praemittantur Hymno Tantum Ergo.*"³ This shows that even in the use of Latin hymns having otherwise liturgical sanction the order prescribed for the particular service must be observed to the exclusion of all else.

Wherever, therefore, the unity of the liturgical service is broken by the introduction of the vernacular, the latter may be looked upon as prohibited. This interruption of the unity of the liturgic service may take place in two ways—either by unduly separating the connection of the successive parts which are integral to the com-

¹ Decr. auth. 5832 ad III.

² Decr. auth. 6825, ad II.

³ Decr. auth. 5825, ad I.

pleteness of the act, or else by introducing matter which is foreign to the character of the devotion or the liturgical act.

For this reason the Sacred Congregation does not countenance the practice of introducing hymns in the vernacular during the solemn Mass (*missa cantata*), as we gather from a decision in a *Dubium* proposed by the Prefect Apostolic of Madagascar, who asks :

"Utrum tolerentur cantica in lingua vernacula etiam in Missis quae cum cantu celebrantur, salvo semper remanente usu cantandi *Introitum, Gloria, Credo, Sanctus et Agnus Dei*?"

The answer was :

"Cantica in vernaculo idiomate in functionibus et Officiis liturgicis non esse toleranda sed omnino prohibenda ; extra functiones liturgicas servetur consuetudo."¹

S. R. C. Die 21 Junii, 1879.

The Mass is a single liturgical act, whose character is understood by all the faithful. In this it differs from the various devotions in connection with the exposition of the Blessed Sacrament, in which only the act of Benediction proper, together with *Tantum Ergo*, etc., form the strictly liturgical service. Hence anything which precedes or follows it, is considered *extra-liturgical*, and therefore lawful unless it offends against the general principles already mentioned.

(3) The third restriction regards the quality of the prayers or hymns used in the vernacular. They must, of course, be becoming, both the place and the particular character of the devotions in connection with which they are used. The general discipline of the Church provides for this by requiring that the prayers used at any public function in the church must have the ecclesiastical *imprimatur*, that is such as are found in some approved book of devotion.

To sum up then, we gather from the decrees of the Sacred Congregation two conclusions.

First, that the *liturgical* service of the Church is to be maintained altogether in *Latin*.

Second, that the vernacular may be used for the purpose of furthering proper devotion among the people, provided it interfere not with the carrying out in full of the prescribed liturgy (in Latin) or leave the impression that it may be substituted for the liturgical service as laid down in the Ritual.

In regard to this latter point it is noteworthy that the celebrant, though he may *recite* prayers, during exposition, in the language of

¹ Decr. auth. 5785 ad I.

the people, is not allowed to *chant* or *intone* any hymn in the vernacular.

"Utrum liceat sacerdoti celebranti ante vel post expletum Missae sacrificium publice recitare *preces vel hymnos in lingua vernacula* v. g. Novendiales B. Mariae Virginis, vel alicujus Sancti *coram SSo. Sacramento publice exposito ?*"

S. R. C. resp. Affirmative *quoad preces tantum*.¹

The evident reason of this is to guard against the possible error that the chants in the vernacular are portions of the regular liturgy.

¹ Decr. auth. 5832 ad I.

ANALECTA.

INDULGENTIA PLENARIA IN ARTICULO MORTIS.

DUBIUM.

Gulielmus Archiepiscopus Dublinensis et Hiberniae Primas sequentis dubii declarationem enixe petit :

Nuperrime exarsit inter nostrates controversia de re quae, cum sacerdotum qui moribundis auxilium ferunt maxime intersit, haud levem excitat animorum perturbationem. Agitur de benedictione in articulo mortis cum Indulgentia Pleneria, concessa a S. M. Benedicto XIV, in Constitutione data die 5 mens. Aprilis anni 1747, quae incipit "*Pia Mater*;" et quaeritur utrum in locis Missionum ad lucrandam hujusmodi Indulgentiam requiratur tanquam conditio essentialis, ut infirmus, quamdiu suae mentis est compos, invocet nomem Jesu, ore si potuerit, sin minus corde.

Quidam autumant hujusmodi invocationem—oralem sive mentalem pro diverso moribundi statu—esse conditionem essentialem ad consequendam praefatam Indulgentiam; et huic aiunt suffragari sententiae responsionem datam a S. Cong. Indulgentiis Sacrisque Reliquiis praeposita die 20 Septembris anni 1775 (apud Prinzivalli, n. 357 ad 7um).

Qui vero negant laudatam invocationem esse in locis Missionum conditionem sine qua non ad consequendam praefatam Indulgentiam, notant facultatem eam largiendi concessam fuisse Sacrorum Antistitibus in locis Missionum existentibus, seu quocumque tempore extituris, a S. M. Clemente XIV, die 5 Aprilis 1772. Secretarius S. Congregationis de Prop. Fide tunc temporis existens refert tenorem hujusmodi concessionis et ipsa concessionis verba prostant in pagella facultatis pro Episcopis in locis Missionum constitutis, a S. C. de Prop. Fide impresentiarum data.

Iamvero hisce Pontificis verbis ante oculos positis, fautores sententiae negantis advertunt; 1° Pontificem nihil exigere nisi ut "servetur formula praescripta a S. M. Benedicto XIV in Constitutione data 9 Aprilis 1747, quae incipit "*Pia Mater*." At vero in hujusmodi formula nullibi invenitur praescripta invocatio Nominis Jesu. Docent 2° responsionem S. C. Indulgentiarum jus quidem edere pro illis orbis partibus ubi Episcopi accipiunt facultatem impertiendi hanc Benedictionem cum Indulgentia Plenaria per Brevia in quibus praescribitur invocatio Nominis Jesu: existimant vero fautores praedicti laudatam responsionem nihil efficere pro locis Missionum ubi facultas impertiendi memoratam Benedictionem cum Indulgentia Plenaria exercetur non vi Brevium in quibus praescribitur invocatio nominis

Jesu—quae Brevia Episcopis in locis Missionum constitutis minime dantur—sed vi concessionis Clementis XIV quae de tali invocatione omnino silet.

Ita quidem hinc atque illinc acriter disceptatur, et sacerdotes qui curam gerunt animarum ancipites haerent, cum de ratione agendi hactenus servata, tum de certa agendi norma in posterum servanda.

Hisce expositis—vel paulo fusius quo status questionis plenissime innoscescat—dubium, cujus declaratio a S. Sedis oraculo enixe efflagitatur, ita concipi potest:

Ut Christifideles in locis Missionum degentes et in ultimo vitae discrimine constituti valeant accipere Benedictionem in articulo mortis et consequi Indulgentiam Plenariam vi ejusdem lucranda, ex concessione Benedicti XIV in Constitutione *Pia Mater* d. d. 5 Aprilis 1745—requiriturne tamquam conditio sine qua non ad lucranda praedictam Indulgentiam ut aegrotus in locis Missionum constitutus, quamdiu suae mentis est compos invocet Nomen Jesu—ore si potuerit, sin minus corde?

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, re mature perpensa praefato dubio respondendum censuit.

Affirmative, id est, invocatio saltem mentalis SSmi Nominis Jesu est conditio sine qua non pro universis Christi fidelibus, qui in mortis articulo constituti plenariam Indulgentiam assequi volunt vi hujus Benedictionis, juxta id quod alias decrevit haec S. Congregatio in una Vindana die 23 Septembris 1775.

Datum Romae ex Secretaria ejusdem S. C. die 22 Septembris 1892.

FR. A. CARD. SEPIACCI, *Praefectus*.

A. ARCHIEP. NICOPOLIT. *Secretarius*.

L. ✠ S.

COMMEMORATIONES IN MISSA VOTIVA SOLEMNI SS. CORDIS.

DUBIUM.

Utram Missa votiva Sacratissimi Cordis Iesu, per Decretum diei Iunii, 1889, concessa pro ea feria VI., quae prima in mense occurrit, habenda sit ut votiva pro re gravi, etiam si dicatur sine cantu (attenta praesertim dignitate festorum, in quibus haec Missa conceditur); an potius habenda sit ut votiva privata sine *Gloria* et sine *Credo*, cum omnibus Collectis a Rubrica praescriptis?

Et Sacra eadem Congregatio, ad relationem infrascripti Secretarii, expositoque voto alterius ex Apostolicarum Caeremoniarum Magistris, ita propositis Dubiis rescribendum censuit, videlicet:

RESP.

Detur recens Decretum in una Montis Politiani, 20 Maii, 1892. Facto postmodum Sanctissimo Domino nostro Leoni Papae XIII, per infrascriptum Secretarium relatione de primo Dubio, Sanctitas Sua resolutionem

Sacrae ipsius Congregationis benigne approbare dignata est. Die 22 Iunii, anno eodem.

CAI. Card. ALOISI MASELLA, R. C. S. *Praefectus*.
VICENTIVS NUSSI, *Secretarius*.

DUBIUM.

Missa votiva SS Cordis Iesu . . . celebrari debet sine *Gloria*, sine *Credo*, et cum tribus Orationibus, an ritu quo celebrantur Missae votivae solemniter cum *Gloria* et *Credo* et *unica* Oratione? *Negative* ad primam partem, *affirmative* ad secundam. S. R. C. 20 Mai, 1892.

DE FORMULA IN IMPOSITIONE SCAPULARIUM IN PLURALI
ADHIBENDA.

Rector Decanus Ecclesiae B. M. V. . . . Diocesis Pictaviensis huic S. Congregationi haec quae sequuntur humiliter exponit :

Aliquando impositio Scapularium ab Ecclesia approbatorum ita pro frequentia populi protrahitur, ut fiat cum assistentium taedio et sacerdotis defatigatione, praesertim post primam puerorum Communionem vel exercitia Missionum, quia tunc permulti accedunt ad hos sacros habitus suscipiendos ; quae praecaverentur incommoda, si sacerdoti liceret una tantum vice dicere formulam numero plurali, imponendo successive, sed nulla interposita mora, Scapulare fidelibus praesentibus ; quod quidem licitum videtur, cum adsit unio moralis inter formulae prolationem et impositionem Scapularium, et sic efficeretur unicus et completus actus.

Unde supradictus rector sequens dubium dirimendum proponit :

Utrum liceat sacerdoti in impositione Scapularium ab Ecclesia approbatorum, omnibus rite peractis, dicere semel, numero plurali, formulam : "*Accipite, Fratres (vel Sorores)*, etc." Imponendo successive et sine interruptione Scapulare omnibus praesentibus ; vel potius formula numero singulari pro singulis sit repetenda ?

S. Congregatio Indulgentiis Reliquiisque praeposita proposito dubio respondit :

Affirmative quoad primam partem ; negative quoad secundam, uti decretum est in Una Valentiniensi die 5 Februarii, 1841 ad dubium 4^{um}.¹

Datum ex Secretaria ejusdem S. Congregationis, die 18 Aprilis, 1891.

J. Card. D'ANNIBALE, *Praef.*
A. Archiep. NISCOPOLIT. *Secret.*

¹ Utrum in adscribendis fidelibus Sodalitati sacri Scapularis liceat uti in plurali parva formula: *Accipe, vir devote, etc ?*

R. *Affirmative juxta praepositam rubricam in precibus benedictionis sacri Scapularis.* (Decr. auth. n. 286).

INSCRIPTIO NOMINUM IN ALBO CONFRATERNITATUM.

Dubia.

I. An revera, præter benedictionem et impositionem habitus rite peractam, requiratur inscriptio in Albo Confraternitatum pro tribus Scapularibus SS. Trinitatis, B. Mariæ Virginis Perdolentis et a Monte Carmelo, ut Fideles sic recepti Indulgentias præfatis Scapularibus adnexas lucrari valeant?—An potius talis inscriptio ut congrua tantum habenda sit, ita ut absque Indulgentiarum jactura omitti possit?

Et quatenus affirmative ad primam partem

II. An non opportuna foret inscriptionis dispensatio pro locis vel diocesis in quibus nulla habentur Monasteria Ss. Trinitatis vel Servorum B. Mariæ Virginis, vel Carmelitarum?

III. An non opportuna etiam foret sanatio et convalidatio receptionum hucusque peractarum, omissa licet inscriptione, ne fideles Indulgentiis et gratiis spiritualibus defraudati remaneant et scandalum percipiant?

S. Congregatio Indulgentiis sacrisque Reliquiis præposita, audito unius ex Consultoribus voto, præfatis dubiis rescripsit:

Ad. I. Dentur Decreta in una Societatis Jesu de Confraternitatibus, ad Dubium IV sub die 16 Julii, 1887 (2); et in una Cameracensi sub die 18 Augusti, 1868 ad Dubium III (3); in una a S. Congregatione de Propaganda Fide proposita sub die 26 Januarii, 1871 ad Dubium I (1); et tandem in una Ordinis Fratrum Minorum Excalceatorum et Recollectorum sub die 27 Aprilis, 1887 (2).

Ad. II. Negative et potius omnis cura impendatur ut Confraternitates erigantur Ss. Trinitatis, B. M. Virginis de Monte Carmelo, et Septem Dolorum in una vel altera Ecclesia præsertim parochiali ad quam nomina inscriptorum Sodalium deferri poterunt.

Ad. III. Affirmative, et petitionem sanationum faciendam esse ab Ordinario loci.

Datum Romæ ex Secretaria ejusdem Sacræ Congregationis die 17 Julii, 1891.

L. ✠ S.

J. Card. D'ANNIBALE, *Praefectus.*

ALEX. Archiep. NICOPOLIT. *Secretarius.*

BOOK REVIEW.

PUBLIC SCHOOLS or DENOMINATIONAL SCHOOLS.

Pastoral Letter issued in 1873 on the "Separation of the School from the Church," by the Rt. Rev. W. E. Von Ketteler, Bishop of Mentz.—Benziger Bros. New York.

Bishop Ketteler's treatise on the school question, the English translation of which has just been given to the public, is an important addition to our literature on this vital issue of the day. Coming from a man who had such deep insight into the problems and needs of the age, who for more than a quarter of a century has stood before the Catholic world as an intrepid defender of its sacred rights, his views on the fundamental and ever important subject of Christian education cannot fail to elicit the earnest attention of men interested in the present efforts of educating the masses. Though written twenty years ago with a view of meeting the difficulties of the religious element in Germany it reads as though it might have been intended for our time and country. There is hardly a passage in the whole treatise which is not directly applicable both in principle and fact to the present circumstances of the school-controversy in the United States. The letter is a masterpiece in point of language, style and above all in the severity of its logic, yet throughout it breathes the spirit of one who loves the young and who has deeply at heart the advancement of true education. No one can read the words of the keen sighted venerable prelate without coming to the conclusion that a system such as that of our public schools, divorced from positive religion must inevitably become a danger to the moral growth of the young and at the same time to the best interests of the community as a whole. Pastor and parent will lay down this pamphlet with the conviction that the sooner we remove our children from the common schools the better do we provide for their real welfare.

I refrain from giving extracts from the pamphlet. Every one interested in our schools should read and carefully consider the whole of it. It were well if it could be given in the hands of every Catholic parent in the land, in order that all should clearly understand what kind of education Catholic children are entitled to by divine right, and what incalculable harm they suffer if they are deprived of a truly Catholic school education. Bishop Ketteler has, with wonderful penetration and accuracy, answered all the pretexts under which, nowadays, so many parents imagine they may send their children safely to the public schools. In unmistakable terms he lays bare the innermost nature of the public school system, and shows, with irresistible logic, how it works out, under the most varied circumstances, its natural results, so baneful for the spiritual, religious and moral life of the children.

The author's considerations are all concrete, tangible, taken from life. In one chapter he argues from the experience of several countries where the public school system has been introduced. The principal example of

the pernicious results of public school education is furnished by North America. The authorities adduced are unassailable. : Professor Agassiz, of Harvard College ; Dr. N. Fr. Cooke, the author of "Satan in Society, or, Before Marriage and after," and the Archbishops and Bishops of the second Plenary Council of Baltimore. Since the first publication of the treatise the argument from experience and observation has not grown weaker. The charges brought against the public schools in the first two chapters of "Satan in Society ;" " Education and training of Boys and Young Men," and "of Girls and Young Women," are as true now as they were then. And the language of the Archbishops and Bishops of the third Plenary Council of Baltimore is no less emphatic than the passage quoted by Bishop Ketteler. They repeat and endorse those grave words : "Optimum vero, imo unicum quod superest medium, quo gravissimis hisce malis atque incommodis (scilicet exitiali indifferentismi labi et morum corruptelae summo cum dolore deploratis) occurratur, in eo situm videtur, ut in singulis diœcesibus, unamquamque prope ecclesiam scholæ erigantur in quibus juvenus Catholica tam literis ingenuisque artibus quam religione ac probis moribus imbuatur." (Conc. Plen. Balt. III, n. 198.)

From our public schools we cannot expect anything else than that our children, whilst they acquire knowledge in secular branches of learning, inhale the dangerous atmosphere of religious indifference and looseness of morals, which must affect and sap their spiritual life and destroy their innocence. The Superintendent of the Public Schools of Buffalo held, about a year ago, a meeting of school teachers, and gave an address on "ethical training." The importance and necessity of the "ethical training" of the children was strongly insisted upon. But on what should this "ethical training" be based? Not on any particular creed ; it should be independent of all dogma ; it should be purely the outgrowth of man's moral nature ! This is exactly the "miserable, sickly school morality" spoken of by Bishop Ketteler. In an elaborate address, delivered a short time ago at a banquet, the superintendent said : "The supreme end of public education is to prepare for honest, useful, patriotic and intelligent citizenship ; to give our children such a training as will enable them to take up the serious work of life and make a success of it." Here we have, therefore, an exclusively secular education losing sight, completely, of man's real ultimate end ; a system expressly condemned by the syllabus. The gentleman referred to is again candidate for the same office. His rival candidate, a man closely connected with the public school system, spoke the other day as follows : "In educational matters I have never been a theorist or a dreamer, or a rider of hobbies. A plain, common-sense management of the schools is, I believe, what people want, and it would be my constant aim, if called to this important work, to give the city of — an efficient, progressive, *non-sectarian*, non-partisan administration of the school department." "Non-sectarianism" is the watchword of the public school ; "non-sectarianism" is, in theory and in practice, the soul of the system ; an "unsectarian" school instruction is the best thing the public school can give. But *unsectarian* school instruction is, for Catholics, synonymous with *unchristian* and *godless* instruction, because we acknowledge no other God.

but "the only true God and Jesus Christ, whom (He has) sent,"¹ and no other Christianity but that which Jesus Christ has founded and perpetuated in the holy Catholic Church. "He that is not with Me is against me,"² says our Lord, and, we may add, His Spouse, the Church, too, as far as the schools for her children are concerned.

The public school is, indeed, the worst and most successful enemy of the Catholic Church. It has torn from her bosom more souls than any other enemy. How many hundreds of thousands, nay, how many millions of children, since the introduction of public schools in this country, have been lost for holy Mother Church through that godless system. What is the cause at present that so many, in the cities and in the country, grow up in complete ignorance of their religion; that they no longer practice their faith and finally fall off altogether? Is it not the godless education given in the public schools?³ Perhaps some will say the mixed marriages are the cause. But, I ask, which is the principal cause of those mixed marriages, the offspring of which are almost surely lost for the Church? Is it not the public school, where boys and girls, Catholic and non-Catholic, mix freely, often but too freely; where all religious distinction disappears; where all religions are, at best, considered equally good? No wonder if those who have been brought up in the public schools and, perhaps, already there have begun their acquaintances, find, when they make up their minds to marry, not the slightest difficulty in the difference of religion for their union in marriage, be it before the Catholic priest, or the squire, or the Protestant minister. Public school education and the frequency of mixed marriages are closely connected; both the one and the other have met with the same condemnation of the Church. As Benedict XIV declared, *connubia mixta "destabilia, quæ sancta Mater Ecclesia perpetuo damnavit atque interdixit."*⁴ Leo XIII also declared that "*Ecclesia . . . semper scholas, quas appellat mixtas vel neutras, aperte damnavit.*"⁵

It is heart-rending to think of the irreligious and perverse education which our American youth commonly receives, and of the pernicious influence the public school exercises, even at present, on a very large number of Catholic children. But what is the use of turning our eyes away from the sad sight, or of hiding it from the public at large? The endeavor to do so would not only be useless, but also criminal. The translator of Bishop Ketteler's pastoral letter has rendered the Catholic community a great service by calling, through the eloquent language of the eminent Bishop of Mayence, their attention again to the inevitable consequences of public school education.

When I had read the pamphlet, my eyes fell on a volume of my library entitled: "Public School Education" by Michael Mueller, C. SS. R.⁶ I opened it, perused it, compared it with Bp. Ketteler's pamphlet, and found that both agreed perfectly in their views and conclusions. This agreement between the German Prelate and the American Redemptorist is a striking confirmation of their views. Fr. Mueller's book contains much material

¹ Jo. xvii, 3.

² Luke xi, 23.

³ Cf. Conc. Plen. Balt. III, n. 195.

⁴ Const. *Matrimonia*, 4 Nov. 1741.

⁵ Letter to the French Bishops, Feb. 8, 1884.

⁶ Boston, published by P. Donahue, 1872.

and sound principles bearing on the school question. Chapter X, "The State a Robber.—Violation of our Constitution and Common Law," and chapter XII, "The Denominational System alone satisfies the wants of all, and can save the Republic," deserve particular attention.

The foregoing considerations, the works spoken of, the many excellent essays on the school question which appeared in the *AM. ECCL. REVIEW* and elsewhere, urge upon us the question: What are we now going to do? Shall we be content with deploring the sad condition of the American school education? Shall we not strain every nerve to rescue so many hundreds and thousands of Catholic children, redeemed by the blood of Christ and entrusted to us, Catholic priests and Catholic parents, from those schools of infidelity and iniquity? And if we must strain every nerve for this noble end, what shall, or what can we do to accomplish it.

It seems to us, Mr. H. L. Richards expressed a perfectly correct thought when he wrote: "We may depend upon it, that when a fair claim, a just contention is placed clearly before the American public, it will meet with prompt acceptance."¹ Let us, therefore, in bold undisguised terms place before the noble American public the great injustice that has been inflicted upon the Catholics of this country by a law of school taxation which we Catholics must and do unanimously condemn as totally unjust in itself and as the greatest obstacle in the way of our procuring to all Catholic children that school education to which they are entitled by divine right. Let us raise our voices constantly and everywhere, in season and out of season, most solemnly protesting against such injustice which is crying to heaven for the thousands and millions of immortal souls that are ruined thereby for time and eternity. Let us insist, as free Americans, on our most sacred rights of freedom of conscience and of religion. Let us boldly proclaim that we want to have and to manage our own schools, and that we shall take good care of them and willingly pay for them, but that we do not want to support, and cannot in conscience support, not even partially, a system of school education which we consider as pernicious and detestable. Let us all over the country demand, and not cease to demand until we have obtained what the above quoted author formulates in these words: "Let the State aid, but not direct, a system of plain English education, confined to all those whose circumstances are limited, or who are left destitute, or orphans. Let all religious denominations when they desire it, have the privilege (or power) of conducting their own schools, subject only to general uniform inspection and examination on the part of the State, and have their proportion of the school-money."²

H.

LA QUESTIONE FRANCESE E IL DOVERE CATTOLICO. Commentario dell' Encyclica di S. S. Leone XIII a' Francesi di Salvatore M. Brandi, S. J.—Roma: Tipografia A. Befani, 1892.

It will be remembered that in February of the present year the Holy Father addressed an Encyclical Letter to the Catholics of France in which

¹ *AM. ECCL. REVIEW*, July, 1892, p. 2.

² *Public School Education*, p. 234.

he urged upon them to cease from the self-destructive opposition, which was being actively fostered against the existing republican form of government. It was not difficult to understand the conservative spirit of loyalty which prompted the French Catholics to cling with pronounced tenacity to the old regime, all the more since the new form of government had identified itself with an aggressive attitude toward the clergy and Catholic institutions generally. But Leo XIII with unimpassioned view gauged the danger to religion which must inevitably arise out of this separation into factions following different leaders who, whatever their hereditary claims, could only assert them by a violation of civil concord and order according to established law. He, therefore, raised his voice in behalf of Christian peace and pointed out, how, after all the *form* of government changed in nothing the nature of authority and that, therefore, the Christian duty of obedience and loyalty remained in force whatever the existing representation of that authority might be.

The Holy Father's letter pointed out with the severe logic and in the paternal tone characteristic of Leo XIII, the different relations of Church and State, the ethical principles on which all State rule rests and the duty of Catholics under different circumstances, concluding with an earnest appeal to Frenchmen to leave aside their political animosities and to unite in strengthening that basis on which all civil weal must rest, namely the Catholic faith, which inculcates peace and obedience to all lawful authority as an expression of God's will whether in the civil or ecclesiastical order.

The Encyclical evoked a respectful protest from some of the higher clergy. It was urged that the laws of the Republican Government in France were unjust and directed against Catholics, and that Catholics were therefore no more bound to obey them than were the Roman clergy obliged to accept without protest the legislation of the Piedmontese Government.

Leo XIII felt the pointedness of the thrust and answered in a letter addressed to the French Cardinals (May 3rd), in which he reminds the advocates of the old regime of the distinction there is between a government to which we owe allegiance and the legislation which that government may accidentally represent. Anti-Catholic laws are not the result of a republican system of state rule and cannot therefore justify resistance to it, as such, but they happen to accompany that system in France just as they accompany the monarchical rule in Italy.

As for the non-acceptance of the Italian rule by the Holy See, Leo XIII shows that precisely the same motive which prompts him to urge upon Frenchmen the acceptance of the Republic as an accomplished fact, moves him not to acknowledge the Italian supremacy over the Pontifical State. That motive is the desire to safe-guard the interests of the Catholic religion, committed to him as chief Pastor of the flocks of Jesus Christ. Loyalty of Catholics to the existing civil authority and the absolute independence of the Head of the Church tend alike to the benefit of religion.

Although the Catholics of France have as a body, righted themselves in their attitude toward the Republic as an established form of government, to which fact the late Catholic Congress under the presidency of the Bishop-

of Grenoble has given emphatic expression, still there has been considerable discontent in various quarters and an outspoken reluctance to yield old prejudices despite the uselessness and unreasonableness of the efforts which they represent. Factions and discontented demagogues outside of France have applauded the narrow policy of clerical royalists and imperialists and the enemies of the Church have attempted to make capital of the matter to justify their censures of the actions of the Holy See.

Father Brandi, who lived for many years under our republican form of government, and who is also known to our readers as a contributor to the *ECCLESIASTICAL REVIEW*, in a series of trenchant articles written for the *Civiltà Cattolica* enlarges upon the principles laid down by Leo XIII in the above-mentioned Encyclical. He shows the position which the Sovereign Pontiff holds toward France, and thereby places the address of the Pope in its proper and objective light. In the next place he enlarges upon the distinction between France as a nation and the Church, and demonstrates how under existing circumstances political party strife will not only injure the unity of faith of Catholic France, but threatens with the loss of that faith the destruction of her national glory and her very autonomy.

The present publication, however, is not simply a reprint of the aforesaid articles but somewhat enlarged with a view of answering the various difficulties which have been presented against the acceptance of the status quo by such men as the Counts de Barreme and d'Haussonville.

We hope shortly to bring a paper from a competent source which will treat the matter with reference to our own Republic, at the same time presenting a further review of Father Brandi's important commentary.

THOUGHTS AND TEACHINGS OF LACORDAIRE.—

Dublin: M. H. Gill & Son. 1892.

Lacordaire is a character that may well be studied by the youth of our day. He was a liberal through and through, that is to say he loved liberty above all other of God's gifts in the social order. Both he and De La Mennais were alike convinced that the guarantee of social as well as individual freedom lies in the firmness which binds society to the Catholic Church. De La Mennais let go that creed when the authority of the Church pronounced against his personal views as to the opportuneness of changing the relations of this mutual bond. Lacordaire, on the other hand, kept his eye on the Church's Pilot and distrusted his own as well as his friend's impetuous views when they differed from the temperate and immovable warnings of the successor of St. Peter. De La Mennais died a hopeless sceptic, a cynic to the last, who had been able to destroy, but left nothing in the place of the ruins beneath which he found his now already forgotten grave. Lacordaire humbly sought to destroy self in his heart and he arose from the struggle mighty in his love for liberty. His voice and his arm raised the youth of France to nobler aspirations and to nobler deeds than the champions of the future Republic had ever dreamt of. The spirit which gave a new impulse to the Catholics of France fifty years ago may still fan the flame in the hearts of the youth of the United States, whither Lacordaire often turned his ardent longings and hopes.

The book before us contains over a hundred well chosen passages from the nine or ten volume's of Lacordaire's works. There is no particular classification except that the selections are grouped in the order of the time in which they were written ; but in this way the purpose of the book, which is to give us a taste of the intellectual and moral activity of the great Dominican and a glimpse into a noble soul worthy of imitation, is fully accomplished. These literary tidbits have a nourishing virtue apart from the fact that they are likely to stimulate the casual reader to a search for the store whence they are brought.

A DAY IN THE TEMPLE.—By Rev. A. J. Maas, S. J.,
Prof. of Oriental Languages in Woodstock College.—St.
Louis, Mo. B. Herder. 1892. 315 pages.

The author, who has already shown in previous works his familiarity with the ancient history of Hebrew life and worship, undertakes the fruitful task of lighting up before our eyes the Jewish temple such as it was shortly before the coming of our Lord. On the hand of the venerable priest Zachary and his youthful disciple Samuel (mentioned in the apocryphal Gospel of St. James the Lesser) we enter the Holy City and temple of Jerusalem. There we witness the manner and conversation of the priests and the rites and ceremonies of the bloody sacrifices, the teaching of the scribes, above all, that of the prince of Jewish doctors, Hillel, at whose feet sits the boyish Gamaliel who is one day to outrival his great master.

The work could not have been written without much accurate erudition and labor, yet it is not intended as a critical exposition, such as for example, the learned treatise of the Benedictine Odilo Wolff and others of recent date on the subject of the Jewish temple. It rather bears the character of an interesting narrative somewhat in the style of the Protestant "Hours with the Bible," an excellent work whose only blemish is an occasional show of anti-Catholic prejudice, half unconscious, we fancy, on the part of its author. Having spent one complete day from the "cockcrow" to the conclusion of the "evening sacrifice" in Jerusalem, we become intimately acquainted with the locality and circumstances of the principal Gospel narratives which to the ordinary reader present not a few difficulties. This is the purpose of Fr. Maas' work which is kept within readable limits.

Two things we would suggest as desirable. They struck us in reading the book whilst we remembered its object.

The detailed statement of measurements in the text when it extends to a considerable number of objects and distances, is apt to bewilder the average reader not especially interested in the mathematical value of the local and architectural proportions. It is only somewhat laboriously that we can form a picture of the place in which we have become interested. The fact that we have to reckon constantly with cubits makes the difficulty greater. We are speaking of course of the average temper of readers. Would not a general description, a mere outline, in the popular fashion, of the temple and its furniture better preserve the continuity of the story, whilst the

accurate measure in cubits could be given in the notes for those who wish to verify the detail?

Moreover, we believe that, historically, the actual measurements of the Herodian Temple, as given in the Middoth, which our author follows exclusively, are not yet established. They certainly differ from those mentioned by Josephus, who had seen the temple; and both accounts are as difficult to reconcile as are Ezechiel and Paralipomenon, at least so far as mathematical calculations go. However, we say this with some reserve, since Fr. Maas must have watched the recent polemics on this subject.

In any case the matter would read better in the foot-notes; and if a few plates were added, showing diagrams of the places and outlines of the objects around which the activity of the Jewish worshipers is grouped, it would materially add to the interest which justly attaches to this otherwise exceptional book, "A Day in the Temple."

THE SACRAMENTALS OF THE HOLY CATHOLIC CHURCH.—By A. Lambing, LL.D. New York, Cincinnati, Chicago: Benziger Bros., 1892.

Father Lambing's books need no recommendation. They are eminently practical; that is to say, their writing is prompted by that apostolic zeal which aptly selects the means of pastoral instruction suitable for the time.

We obtain from this reading an intelligent appreciation of the treasures gathered in the Liturgy of the Church, and that is so much the more needed in proportion as the scepticism which surrounds us on all sides tends to depreciate outward form and symbolism in religion. The Sacramentals of the Church are living signs, which in turn vivify those who make thoughtful use of them. The present book leaves none of these gifts, which daily offer themselves to us, always to strengthen our union with God, unexplained. It contains abundant themes for the catechist and preacher, as also for the devout reader of healthful and interesting instruction, especially on extraordinary occasions during the ecclesiastical year, when a distinct ceremonial invites the attention and devotion of the faithful.

A PRIMER FOR CONVERTS.—Showing the reasonable service of Catholics. By Rev. John T. Durward, R. D., New York, Cincinnati, Chicago: Benziger Bros., 1892.

We believe it would be difficult to find a catechetical work which so fully answers the purpose for which it was written, as does this Primer for Converts. It is not simply an exposition of Catholic doctrine intelligently or popularly explained, but rather an unpretending monitor overtaking the thoughtless in the midst of his earthly journey and putting a question to him about the yearning for truth which every man experiences at one time or another in life. Gradually the monitor becomes a guide answering the various doubts about first truths until reason comprehends and approves of the principal facts of faith treasured in the Catholic Church.

Fr. Durward's style of teaching is perfectly natural. He respects the prejudices of those who do not know the Catholic doctrine and whilst he is uncompromisingly clear in its exposition, he draws the mind and heart to ready conviction by the earnest candor of his appeal.

The little book deserves a large circulation, and we hope the author will be induced soon to bring out the other portion promised in the Preface, on the Beauty of Catholic Discipline and Devotion.

THE TEMPORAL SOVEREIGNTY OF THE HOLY SEE, by Rev. John Ming, S. J. 1892. Fr. Pustet & Co., New York and Cincinnati.

We have here a new and learned contribution to a controversy which has lost none of its importance, though constantly discussed since the breach made at the Porta Pia. It is a question inseparably connected with the spiritual welfare of the Church and the moral well-being of society, which has to deal with the greatest act of historical, social and religious injustice which the nineteenth century has witnessed ; and as it concerns the rights of two hundred and fifty millions of Catholics, we cannot forego its agitation until justice is done us and restitution is made to the Holy See.

The pamphlet before us may be divided into two parts : the one historical, the other doctrinal, both leading to a final practical conclusion.

The historical part proves the incontrovertible *right* of the Holy See to its temporal sovereignty (1), and the indefensible *wrong* and *injustice* of the Italian usurpation (2). The right to the temporal power rests on historical grounds, which establish a title older and firmer than that of any other existing dynasty or state, and on the undisputed possession and exercise of this power by the Popes through eleven centuries. The temporal sovereignty of the Holy See was not founded by any particular action of the Pope ; it was not snatched away from the Eastern emperors ; it was the necessary result of the position of the Popes, who were forced to be for the inhabitants of Italy what the Byzantine emperors refused to be—the natural protectors of the people in times of extraordinary distress. The criminal negligence of Cæsar and Exarch during the migration of nations compelled the Popes to exercise the sovereign rights of *treating* with foreign armies and kings, and of *concluding peace* with them to save their people ; they had often to defray, out of the property of the Church, all the expenses of the defense of Rome and of other Byzantine possessions in Italy. The very existence of the city of Rome was twice due to the action of St. Leo the Great. If we grant to the thirteen colonies the right of throwing off the English yoke because George III had become unfit to rule his American subjects, far weightier reasons justified the Italians and Longobards to drive the Byzantines into the southern corners of Italy ; because, in their case, higher rights were trampled under foot with more despotic cruelty by the image-breaking Cæsars of the East. The treaty of 754. between the Byzantines, the Franks and the Longobards, and the well-known Donation of Pipin the Short, completed the chain of historical events that founded the

temporal sovereignty of the Holy See, and created a right as certain and incontestable as any historical right on earth can be; a right, moreover, sacred in its character, because it was bestowed out of reverence of St. Peter and his See in Rome and, consequently, implied a consecration to God; a right, finally, which was established and preserved by a special providence of God, such as we find in no other state, save, perhaps, the theocracy of the ancient law.

As just as was the title and the right of Papal sovereignty, so unjust was its usurpation by the so-called Kingdom of Italy. The agents of this gigantic robbery were the godless revolutionists of the secret societies, the cynical revolutionists of the diplomatic closet, and the crowned revolutionists, who were goaded on with threats of revolts, dethronement and Orisini bombs by their brethren of the green table, and their taskmasters of the underground lodge. Suffice it to name Mazzini and Garibaldi, Cavour and Bismark, Victor Emmanuel and Napoleon. The means by which the iniquity was accomplished were, "conspiracy, insurrection, treachery, untruthfulness, and the premeditated breach of compacts, and of usages established by international law." But the plebiscit, the will of the people, the "vote of the nation," pleads the liberal of every land in extenuation of this crime. Let us pass over the past, that the plebiscit was not the vote of the *people* but of the revolutionists, of strangers drawn into the cities, of the rabble bribed and artificially excited; that the majority of the citizens did not vote at all, that the votes were taken after the cities were occupied, in the midst of the glittering bayonets of Piedmont. Let us grant, for argument's sake, that the plebiscit was the genuine expression of the popular will, just as the vote for *secession* was the genuine expression of the *southern* will; can an American, who respects the Union, grant the underlying principle? and thereby condemn the action of the North. "When a few years ago the Southern States wished to secede, was the withdrawal of their consent to form a Union with the North respected? Were they not prevented from permanent secession by a bloody war? And that for the very reason that the Union was by its nature indissoluble. Still a political union does not imply in its idea indissolubility so evidently and so necessarily as the state or commonwealth." (p. 19.)

The doctrinal part is introduced by a brief review of the teachings of the Church concerning the temporal power of the Pope, as laid down in the ancient councils and papal rules, and with still greater clearness and force in the apostolic letters and allocutions of Pius IX, and Leo XIII. (3.) The following sections present the main argument, which we have only space to give in the mere outline. Independence, both official and personal is the prerogative of the Holy See. (4.) But the Pope cannot be independent, unless he is a temporal sovereign. (5.) Therefore temporal sovereignty is a prerogative of the Holy See. The practical conclusion: Reconciliation with the Italian Government is impossible, will be evident to any reader who has followed the calm, lucid, convincing reasoning of the author. We are approaching an event of grave importance to our holy Church in the United States—the Catholic Congress of Chicago, to which thousands of Catholic men look forward with fond hopes, not unmingled with some

feeling of apprehension. The august prisoner of the Vatican has a right to expect that his children in the land of Columbus will join the hosts of Catholics who, with no uncertain voice have professed the faith and loyalty that is in them, in every Catholic country on the globe. To all fair-minded persons, but especially to Catholics, who wish to make themselves familiar with the grounds, upon which to hold and to defend the temporal power of the Pope, by an exposition as plain, unimpassioned, and well-reasoned as it is short, we heartily recommend Father King's "Temporal Sovereignty of the Holy See".

A. G.

DE L'AUTORITÉ DE L'ÉGLISE considérée dans son origine et dans son exercice et comparée au pouvoir civil des sociétés humaines.

Leo XIII in those two matchless Encyclicals *Immortale Dei* and *Sapientia Christiana* has pointed out the beneficial influence which the Church exercises upon the Commonwealth as a whole, and upon its members individually where her rights are respected, and her institutions are allowed absolute freedom of action. She guards the authority of the State against anarchy by swaying the masses through the moral force of obedience to law; and she also protects the people against the tyranny of arbitrary rule. But in order that she may exercise her benign mission with this double result of securing respect for lawful authority and at the same time of checking any abuse of that authority on the part of those who rule, it is essential that the Church be not only free, but her position as executive of the Divine Will be acknowledged as of a superior order to that which governs the material interests of man in civil society.

It is to the exposition of this principle that Mgr. Satolli, whose mission to the American Church at the present moment gives his words a special significance, devotes his pen. The above title represents only a portion of a larger work on the Relations of Church and State, treated from a historical and dogmatic point of view. The subject is not of less interest to us in America than to France where the tract has just been published (*Études Historico-Juridiques de Droit Public Ecclésiastique. Journal du Droit Canon et de la Jurisprudence Canonique* N. 15.) and we call attention to it in the expectation of having further occasion to give a practical analysis of Mgr. Satolli's learned apology.

The matter touches a vital point and affects our view of the temporal power of the Sovereign Pontiff not less than the relation of sacerdotal authority generally when it conflicts with the assumptions of civil magistrates. The two powers, though they issue from one and the same source, are, nevertheless, really distinct in their proper ends and the diversity of their effects. One rules the spiritual, the other the temporal interests of man. But the rule of the spiritual cannot be wholly excluded from the temporal domain, inasmuch as man, even as a spiritual being, lives by and in the temporal order. To reach the spiritual it is absolutely necessary to

act upon and through the temporal as instrument Here, then, lies the duty and the authority of the Church as a visible institution. She governs souls, but through laws which affect the physical and material order of things quite as much as the spiritual. These laws are the direct emanation of Christ's authority and doctrine. Where they unite with the laws in the purely temporal order, they elevate them by reason of the motives they engender for their observance. The subject of the State law who is not governed by the principle of Christian morality is apt to become the mere slave of a tyrant whose personal authority or power is the reason of the law.

"*Sic volo, sic jubeo : stat pro ratione voluntas,*" is the principle of a law which recognizes not the divine authority. On the other hand, the slave who sanctifies his obedience to an unreasonable law, becomes a true freeman, inasmuch as he silently transfers the obedience to God as the reason of his loyalty. In the same manner the spirit of justice, charity and sacrifice, which is essential to the well-being of society, is fostered by fidelity to the principles of the Catholic religion.

In conclusion, Mgr. Satolli repudiates the false aspersions of those who charge the clergy here and there with undue interference in politics, when they simply defend themselves against the assumptions of the State, which attacks the spiritual interests of Catholics by rendering them incapable of fulfilling the duties they owe to God in obeying the laws of the divinely instituted authority of the Church.

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SUPPLEMENT. AMERICAN ECCLESIASTICAL REVIEW.

OCTOBER 4, 1892.

INDIAN EDUCATION : AN IMPENDING CALAMITY TO THE CATHOLIC INDIANS OF MONTANA.

CATHOLIC INDIAN CHILDREN TO BE ROBBED OF THEIR RELIGION AND FAITH.

We do not think these head lines any too strong to qualify the policy and recent action of the present Indian Administration with regard to Indian school matters in Montana.

We have before us a letter from the Hon. Commissioner of Indian affairs, dated Washington, June 9, 1892, and addressed to the Indian Agents in that State. The Hon. Commissioner announces that, "A new Indian industrial training school has been established at Fort Shaw, Montana, and that the Superintendent, Dr. W. H. Winslow, physician and principal teacher, at Chiloco, Oklahoma, has been directed to proceed to Fort Shaw and enter upon the duties of his new position." He then declares that "it is the hope of the office to make this a large school, and, eventually, one of the most important in the Indian service." After pointing out the advantages of the location on account of buildings, facilities for agricultural pursuits, etc., the Hon. Commissioner continues as follows: "It is the expectation of the office that a large number of children will be transferred from your reser-

vation to this new school, and you are directed to co-operate heartily with Superintendent Winslow and with Supervisor Parker in their efforts to secure a large enrollment for Fort Shaw, as soon as the school is ready to receive pupils.

"Children transferred should not be under twelve to fourteen years of age, and they should have a fair knowledge of English. It is desirable that the children should have been previously in attendance at some other school.

Very Respectfully,

T. J. MORGAN, Commissioner."

We call the attention of all fair minded people to the above ; and that everyone may be able to judge of its importance and pregnancy, we have only to state here the simple fact that of all the Indian youth under twelve to fourteen years of age in Montana, to say the least, nine-tenths are Catholics and, mostly, in actual attendance at Catholic schools. This we know to be absolutely true, and a glance at the official Indian school statistics in Montana will convince anyone of the fact, and the accuracy of our assertion. With regard to the Jocko or Flathead Reservation, the case does not even admit of exception, as all the Indian children there are practical Catholics to a unit. It must, then, be evident to everyone that the new Fort Shaw school can have no pupils, or that, if it is to have any, nine-tenths of the number must be drawn from the Catholic Indian youth in attendance at Catholic schools. In the first supposition, the Fort Shaw school would seem unnecessary, and has no reason to exist ; in the second, it cannot but be an outrage and a crying injustice on the souls and conscience of these helpless Catholic Indian children. Will the Hon. Commissioner appoint some Catholic priest as spiritual director of his new Fort Shaw institution? Will he have a Catholic chaplain to instruct those Catholic Indian children and minister to them the comforts of their religion? One might sooner expect lambs to be protected by wolves than Catholic instruction to be allowed these Indian children by Government officials of the Hon. Morgan and Dr. Dorchester's kind.

The Fort Shaw school is a non-sectarian Government institution, and as such, of course, will be conducted on non-sectarian principles. We know the meaning of "non-sectarian," both in the jargon of nothingarians and in the official language of Commissioner Morgan, Dr. Dorchester, and their compeers. With the former, it is exclusive of all religion; with the latter, it simply means "nothing in religion that is Catholic, and anything that is non-Catholic or anti-Catholic." This we know from the manner in which the non-sectarian Indian schools of Commissioner Morgan's own making are conducted all over the land, and we challenge contradiction of our statement. Hence we necessarily conclude that in the Fort Shaw school there will be for our Catholic Indian children something worse even than simply no religious instruction at all; there will be *positive* religious instruction, but of such a kind only as will be consistent with the non-sectarian character of the institution and its master and managers, that is, *non-Catholic* and *anti-Catholic*. We now ask, what can such a school lead to but the practical "decatholization" of every Catholic Indian youth that will be forced to enter its doors?

The Indian Agents of Montana are officially directed to "co-operate heartily in the efforts to secure a large attendance of pupils for Fort Shaw." This explains itself, and needs no comment at our hands. It can easily be surmised what this co-operation is likely to be; it will be both hearty and very heartless at the same time. What else can it be under the circumstances? "Three acres and a cow" will be the price paid Indian parents to have them consent to the "promotion" of their Catholic children to this new school or some other of the same kind. We know of a case where *three* cows, instead of *one*, was the price of such bargain; and, by the irony of things, the youth is just one of those doubtful or "amphibious" Crees who are Canadian subjects when attending a Catholic contract school, but who, on entering a non-sectarian Government school, become at once full-fledged and native-born American Indians. But what the "three acres and a cow" method, what bribes and

well known Indian "tips" may fail to do, the suspension of rations, that is the starving-out process, is sure to accomplish. An empty stomach, we all know, is a rather strong argument, and its reasonings are never without a peculiar convincing force of their own.

The present Indian administration started out with the publicly avowed purpose to discontinue all Indian contract schools by the substitution of Government ones of the non-sectarian kind. That this policy was inaugurated and is continued by the administration, principally to do away with the Catholic Indian schools, is no longer a matter of doubt; it is on record and blazoned all along its course and tenure of office.

It is true that in the 23d Annual Report of the Board of Indian Commissioners of 1891, page 134, we find the following declaration from Com. Morgan: "In reference to the contract schools the present policy of the Government is to preserve the *statu quo* and not interfere with the schools already established," and again that: "It will allow matters to take their own course." But these promises seem to have been either forgotten or cast to the winds, and facts belie the words. The bulldozing by the Hon. Commissioner of the Catholic Indian Mission Bureau established by the Catholic Hierarchy of the United States to look after the school and mission interests of our Catholic Indians; the diminished number of allowed pupils in Catholic Indian contract schools; the erection, unnecessarily and at a great expenditure of the people's money, of non-sectarian Government schools side by side with, and in opposition to the mission schools; school inspectors, school supervisors, and school superintendents of pronounced anti-Catholic propensities, whose principal duty would seem to be to find fault with, and run down whatever is Catholic, and the conduct of some of whom has been at times more noticeable for coarseness and shocking vulgarity, than polite, gentlemanly breeding; all this, with more that could be added, is evidence enough that the *statu quo* is not being preserved; that the Catholic Indian schools, at least, are not only being interfered, but,

slowly and gradually, done away with, by a policy that aims at rendering their continuance practically impossible.

And yet, despite the odds against them, these schools are well conducted, efficient and successful, and, as a matter of fact, superior to the non-sectarian ones of the Government. And this they are, it would seem, not in the eyes of their friends alone, but in those even of the Government officials who have had occasion to visit them frequently, and who, far from being partial, are openly hostile. We positively know that some of those officials have, time and again, held up our Catholic Indian schools as models and examples for imitation ; and that they have even directed matrons, teachers and other attachés of the Government Indian schools to go and acquaint themselves with and follow Catholic methods. A like testimony from such witnesses is indeed more than a gratifying and unlooked for compliment in favor of our Catholic Indian schools ; it is their best vindication.

These gentlemen, however, do not seem to know or understand that the efficiency of the methods is here due to something else besides the mere methods themselves. You cannot produce an effect without an adequate cause to produce it, and the education of the Indian, the lifting up of savage human beings from their native barbarism to a state of civilized, moral existence, is beyond the efficiency of mere natural causes.

Surface, mere skin work, that will never reach the mind and the heart to form the man, is the very best and all that the non-sectarian schools can produce. A dummy dressed up as a lady or a gentleman is still a dummy ; grapes and figs are not gathered from thorns and thistles, and an evil tree cannot bring forth good fruit.

If our Catholic Indian schools are efficient and successful, it is principally through that very one factor which non-sectarianism excludes from the schools of the Government, religion—live, sterling Christianity. Catholic Indian teachers are not hirelings ; they draw no salaries ; they have no families of their own to provide for and look after. These children of the woods, these degraded human beings are the

children of their adoption ; and the greater their wretchedness and degradation, the greater also to Christian charity is the incentive to go to their assistance. Catholic Indian teachers look not for gain, nor seek they for comforts. Their personal wants are reduced to a minimum compatible with bare living and a life of persistent, hard toil, all superfluities being retrenched even by solemn and most sacred vows. A shingle over their heads ; clothing enough to be decently covered with and kept from freezing and perishing from cold in winter ; plain, common food sufficient for a bare existence in their toilsome duties, is all they want and all they ask for the privilege of devoting and sacrificing their talents, their strength and their lives to the work. And whence all this but from religion and Christianity ? Christianity with its doctrines and supernatural aids and comforts is here at work both to qualify the teachers to form the pupils, and to qualify the pupils to be formed and moulded by the teachers, and imparts at the same time efficiency to the efforts of both the teachers and the pupils all through the process. And what is the result ? Success on the side of the Catholic schools ; for "a good tree bringeth forth good fruit ;" and failure and disappointment on the side of the others ; for an evil tree, we repeat it, cannot bring forth good fruit.

This contrast is, indeed, so noticeable that we are not afraid to trust to the testimony of our adversaries themselves the vindication of the superiority of the Catholic system over the other resting on non-sectarianism as its corner stone. Let, then, the Hon. Commissioner of Indian Affairs make known to the American public and to the world at large, every official report that he has received from his Indian Agents, Superintendents, Inspectors and Supervisors about Catholic contract schools, and the Government schools alike in Montana, during his official term. Let him publish all these reports verbatim and litteratim without doctoring them, without a jot being added to or taken from them, and we and every Catholic in the land will be content to abide by their verdict. And if in the testimony of these official documents Catholic contract schools in Montana are not superior to the non-sec-

tarian ones of the Government in every thing substantial in education, that is, good morals and good manners, discipline, industry, diligence, efficiency and proficiency, we shall be the first to cry them down, and call on our Catholic teachers and missionaries to give up and abandon the field.

But that all may know still better the real merits of the case at issue, and the actual state of Catholic Indian education in Montana, it is necessary to particularize a little more; and we shall give here, as briefly as possible, the name and number of Catholic Indian schools in the State; the number of pupils, teachers, accommodations, etc., with such other summary information as may be thought of some interest to the general public, or, as may throw light upon the subject.

The following are the schools :

St. Ignatius — on the Jocko, or Flat Head Reservation, in western Montana.

This school was established in 1864. For several years previous to its becoming a contract school, it was supported by the eleemosynary contributions solicited by the teachers, who, through the summer months, went from one mining camp to another begging their and their pupils' subsistence from the ever generous-hearted miner of Montana. It has two dependencies, a kindergarten for little papooses, and St. John Berchmans, a branch at Arlee. All told, and dependencies included, it counts some 400 pupils in attendance and has accommodations for nearly 200 more. It first became a contract school in 1876, with an allowed number of 40 pupils at \$108 a year per pupil. In 1884 the number was increased to 75 and later on to 150. Since 1889, Congress has made a distinct, annual appropriation for St. Ignatius, raising the number of pupils to 300 and the per capita to \$150; and this favorable legislation was brought about, principally, through the kind action of two eminent non-Catholic gentlemen, Hon. George G. Vest, United States Senator from the State of Missouri, and his Excellency Joseph K. Toole, then Delegate to Congress from the Territory of Montana, and now the worthy Governor of the new State. The school counts thirty-three unsalaried teachers and assistants and ten hired hands.

The Indian Department making no allowance for children under six years of age, the sixty to seventy papooses in the kindergarten receive no Government support.

The improvements at St. Ignatius in church and school buildings, furniture, shops, tools, agricultural implements, outhouses, machinery, etc., cannot fall short of the estimated value of \$180,000, and these improvements are, mostly, the result of the combined and cumulative efforts, industry, hard toil, frugal and economical habits of the founders of the Mission and school and their successors in the continuance of the work, whether as managers, teachers or assistants, none of whom ever drew one single copper as salary or reward for their services.

Among the causes and factors of the prosperity and success of this Institution may also be counted the comparative exemption from non-Catholic and non-sectarian interference enjoyed thus far by the school and due, perhaps, to the fact that our Catholic Indian missionaries were here the first in the field. This, however, it would seem, is no longer to be the case. Only a short time ago, a number of pupils were ordered dropped from the rolls, on the plea that they were Crees from across the border, and not American subjects. On the same ground also payment is withheld for a number of children who have been in attendance at the St. Peter's and at the St. Paul's Mission schools. And yet, wherever their ancestors' homes may have been, those children were born on American soil, where their parents have resided permanently (waiving occasional rambles common to all roving Indians) at least for the last twenty-five years. Furthermore, leaving out that these pupils were not objected to in the past, it is known that some of them have sisters and brothers in the Government schools, and no objection is raised against them on the score that they are not United States subjects.

The next school calling our attention is that of St. Peter, near Fort Shaw, in northern Montana. It was established at about the same time as that of St. Ignatius and was intended for the Black Feet and other Indians, then living and roaming in those northern prairies. It has met with considerable

opposition on the part of the non-Catholic Agents and Protestant preachers to whose care and ministry those Indians have been confided; and, besides, the cutting down of the Black Feet reservation left St. Peter's school some seventy-five miles away from the Indians. These and other difficulties could not but interfere with and retard its progress. The school was first opened in 1863. It was closed at the beginning of the Piegan troubles, 1866, at the termination of which, about eight years after, it was reopened. In 1885 it became a contract school with some thirty pupils in attendance. This number was increased later on gradually, until it reached over two hundred, one hundred and ninety being paid for by the Indian Department at the rate of \$9.00 a month per pupil. The school can accommodate to-day 400 children. The buildings are substantial, being stone, and ample, and the school facilities all that can be desired. The estimated value of all these improvements is about \$70,000. Except some \$10,000 indebtedness, or borrowed capital, the funds were derived, more or less, from the same sources that we indicated above, speaking of St. Ignatius. There are 20 people employed to conduct the school, and of these none receive salaries.

St. Labré, among the Cheyennes on the Tongue River, in southeastern Montana, is the third Catholic Indian school, and was founded in 1884. It is a contract school with an allowed number of 40 pupils, but it could easily accommodate 30 or 40 more. It is managed by eight persons, all unsalaried. The funds for its establishment were obtained, partly in a lecturing tour through the Eastern States undertaken for that purpose by the Right Reverend J. B. Brondel, Bishop of Helena, and partly from borrowed capital. Its improvements in buildings, furniture, etc., are estimated close upon \$15,000. Perhaps no other Indian school has been beset with greater difficulties than St. Labré. Still, if not all that it might have been under less unfavorable circumstances, its progress has been gratifying. The Government schools for the same Indians are at the Agency some 20 miles off.

St. Paul, among the Assinaboines and Gros Ventres, in

northeastern Montana, comes fourth. Its establishment dates from 1886, as previous to that time Catholics were not allowed to do any school and mission work among these Indians. This was also the case with regard to the Black Feet, as already stated, and with the Crows as well, though all these tribes had been asking for years for Catholic teachers. Borrowed capital principally supplied the funds for the erection of buildings, new and substantial additions to which are now under way. The total cost of school improvements, those under way included, will be close on, if not above \$40,000. The school has a Government contract for the education of 145 children at the rate of \$108 dollars per year. The actual attendance, however, has been all along in excess of the number provided for by the Government. The staff here is composed of 15 teachers and assistants, who draw no salary. Government schools for the same Indians are located at the Fort Belknap and Fort Peck Agencies.

Fifth in turn is St. Xavier on the Big Horn, with a branch or dependency on Pryor Creek, on the Crow reservation, in southern Montana. This school was begun in 1887, and, in the short time of its existence, everything considered, has been brought up to a remarkable degree of efficiency. The contract with the United States Government calls for the education of 120 children, but the school has accommodations for more than twice as many. These accommodations have cost \$48,000, and the persons giving here their services without reward number 21. It employs 14 teachers and assistants, all without salary.

The Government schools are at the Crow Agency, and the American Unitarian Association have also a school of their own on this reservation.

The funds for the establishment of St. Xavier and the Holy Family also, of which we shall speak directly, were furnished by the Misses Drexel, of Philadelphia. These noble American ladies, the honor both of their sex and of their country, have for years past taken the greatest interest in assisting and promoting school and mission work among the Indians and the colored people as well. Their benefactions

in the cause of the red and the black man have been unstinted and without number. Not content with giving to the work her princely fortune, Miss Kate Drexel, now Mother Katharine, is devoting to it to-day her very life, having just founded a religious community of brave American women, whose only object and ambition is to become the servants of the poorest human beings on earth, and the most despised by the pride and sensual effeminacy of the age, the Indian and the Black. Verily, the hand of the Lord is not shortened ; and Mother Katharine's humble work may yet prove the heroic deed of the century, as it certainly is of this country ! But what a contrast, at the same time, between non-sectarianism, its shams, its contradictions, its hypocrisies, and this live, sterling Christianity with the lofty, sublime deeds it inspires ! And we have no doubt that in the unselfish heart of that Christian woman there is, even for Commissioner Morgan and his non-sectarian supporters, a special corner whence many a fervent prayer is poured forth in their behalf, prompted by nothing else than their mischief-making propensities to undo her noble work !

There only remains to mention the last school, that of the Holy Family, on the Black Feet reservation, in northern Montana. Great opposition was made to the starting of this school, and the Catholic missionaries were even ordered off the reservation by the autocrat in command of that Agency. Authorization to proceed was granted by Congress. After the erection of the necessary accommodations, the funds for which were supplied, as already mentioned, by the Misses Drexel of Philadelphia, an appropriation was asked for the support and education of one hundred Indian children, and a bill to that effect was introduced by Hon. T. H. Carter, delegate from Montana, and passed the House. But through the endeavors of the Indian Officer the bill was reported adversely by the Senate Committee. The matter came up for discussion before "the" United States Senate, July 25, 1890, and the original item was restored and passed by a vote of twenty-seven to nineteen. (See *Congressional Record*, July 25, 1890.)

The Holy Family School is managed by twelve teachers and assistants without salary. It has 120 children in attendance, 100 being the number allowed by the Government at the rate of \$125 a year per pupil. The improvements with furniture, etc., cost closely on \$30,000.

The results attained by the Holy Family School, considering the short time of its existence, are not only noticeable, but very remarkable, and are rendered more striking by the contrast of the Government schools that have been in operation at the Agency for a number of years, and whose record for either discipline or efficiency has been thus far anything but satisfactory. Additional and costly buildings have been erected by the present administration and great efforts made to start up anew and put some life into the business, but it would seem that, even of late, the school has had to undergo *sundry incidental repairs*.

There are, then, in Montana, including the kindergarten at St. Ignatius and the two dependencies at Arlee and on Pryor Creek, nine Catholic Indian schools with accommodations for some 1,400 children, about 1,000 pupils being in actual attendance ; and these schools, besides being mostly conducted by teachers and assistants who draw no salaries, represent some \$400,000 worth of improvements, made and kept in repair for the cause of Indian Education by the Catholic Church without one cent's cost to the United States Government.

As to the teachers engaged in these schools, we may further remark that those among them who are foreigners by birth have become American citizens by choice and naturalization, or have declared their intention to become so as soon as the legal formalities will allow them, and speak English correctly and fluently, if not all with the accent of the native born. All the unsalaried male teachers are members of the Society of Jesus, while of the unsalaried teachers of the other sex some fourteen belong to the Sisterhood of Providence and the others to that of St. Ursula. Besides English, many of the teachers speak also the Indian languages of the pupils under their charge. This will appear no small advantage if one considers the fact that many of the Indian youth,

though mere blanks like infants with regard to most of the things they are to be trained in or to, are grown up youngsters in years ; have understanding, though of their own and peculiar, and require, in consequence, to be talked to and reasoned with whilst they are being educated. From this follows that baby, or infant-like methods must be less suited to them, and, as the teacher who knows not his pupil's language has no other alternative but the baby method, he is also for that at so much disadvantage.

We think, somewhat, that the Hon. Commissioner himself is aware of this, and our surmise rests on what he lays down as the qualifications desired in the pupils to be transferred to the new Fort Shaw school. "The pupils," says the Hon. Commissioner, "should have a fair knowledge of English," and again, "it is desirable that they should have been in attendance at some other school." Of course, and without a doubt of it. But, if we understand the honorable gentleman, this simply means that the hardest and most difficult part of the work, the preliminary and rudimentary, that of making human beings of these wild children of the forest, of moulding and shaping them and making them tractable first, and then giving them also a fair knowledge of English, should be done by those who alone can do it, or can do it best. When this is done the rest is easy, and besides the Hon. Commissioner could thus parade as his own and as the result of his system the work of others. But as this preliminary teaching, in its complex, is impossible as we have shown, independently of Christianity, it follows by implication that the honorable gentleman would make Christianity and its ministers, instruments and accomplices to undo their own work, and supply him with Christians to be unchristianized ! Was there ever the like audacity ?

In the number of pupils attending our Catholic Indian schools, both sexes are about evenly represented ; and although under one general superintendent for each school, the male and female departments have each a distinct and separate management, occupy separate buildings, on separate grounds, and, if exception be made of the kindergarten,

they are mostly also taught by different teachers. To the Hon. Commissioner and others like him this separation of the sexes savors a little too much of monasticism. That may be, and we cheerfully accept the criticism and the taunt, but observe at the same time in extenuation, that our Catholic Indian school managers are all men of some experience and know something of human nature in general, and Indian nature in particular; and that, also, the Hon. Commissioner has likely had by this time evidence enough to enable him to judge which of the two, the non-mixture or the mixture system is here preferable and more conducive to good morals. We might accentuate this paragraph by reference to facts and figures, likely not unknown in the Indian Office, but we do not care to soil our fingers, and pass on, instead, to add a word on the relative cost of Catholic contract schools as compared with those conducted by the Government.

For this we have but to refer to official tables (see *Congressional Record*, July 25, 1890, and Report of the Commissioner on Indian Affairs, 1890). In the statement of the Hon. Commissioner of Indian Affairs, \$175 a year is the average cost of an Indian pupil in the Government schools. This is for support only, and to it must be added the amounts paid out in salaries, about as follows :

One superintendent,	\$1,500
One clerk,	1,200
One principal teacher,	1,200
One industrial teacher,	1,000
Two assistant teachers at rate of \$600 each,	1,200
One matron,	700
One assistant matron,	600
One seamstress,	480
One cook and assistant,	820
One laundress and assistant,	630
One carpenter,	900
One blacksmith and wagonmaker,	900
One shoe and harnessmaker,	900
One tailor,	900
One engineer and janitor,	720
One hospital steward,	330
One baker,	
One butcher,	

This table, rather below than above the number of hands employed, gives an aggregate of some \$13,000 paid out yearly in salaries only, in a Government school containing between 150 and 160 pupils. To this is also to be added the cost of buildings, repairs, implements, tools, etc., etc.

The Catholic Indian contract schools in Montana receive an average of \$127 and sixty odd cents per pupil. This amount covers everything, buildings, repairs, support, clothing, tools, implements, salary of teachers, etc.

From the above figures it can be gathered that an Indian pupil in a Government school costs over twice as much as one educated in a Catholic contract school. But, then, in the words of the Hon. Commissioner, "The United States with an overflowing treasury has at its command unlimited means and can undertake and complete this work," (this expensive sort of Indian education) "without feeling it to be in any way a burden." We cannot doubt it.

But yet, why should not an administration that is so liberal and lavish with the people's money, be equally liberal in dealing with Catholic contract schools also! Why not be fair at least? Have not these Indian children a soul, a religion and a conscience? And does not our *Magna Charta* guarantee freedom of conscience and worship to every man, woman and child in this land of the free? And where is here freedom of conscience and worship left to these Indian children whom the present Indian policy forces into its non-sectarian schools? Are, then, these Catholic children to be handed over body and soul to non-sectarianism to be made practical apostates from that Catholicity which has civilized them at an infinite cost of toil and hardships?

But we must quote once more from the Twenty-third Annual Report of the Board of Indian Commissioners of 1891. After the formal declaration therein made that the present policy of the Government was to preserve the *statu quo* and not interfere with the contract schools already established, and that it would allow matters to take their own course, Commissioner Morgan, page 134-5, continues as follows: "There is the most harmonious relation between the Indian

Office and the schools maintained by the churches. Bishop Ireland confesses that he had not understood the policy of the Office and states that he is more than pleased with what we are doing. He has no complaint to make. Dr. O'Gorman says that they ought to adopt the Government course of studies throughout their schools, and have Government inspection, and work in harmony with the Government schools."

In the face of facts and current events, these statements of Commissioner Morgan are rather astounding reading. This "most harmonious relation" does not, and can not exist so long as the present policy is insisted on; it is the harmony of contradiction, of light and darkness, and to assert it, at least of the Catholic Church, is to assert the most paradoxical of paradoxes. The great and much-misunderstood Archbishop of St. Paul has been made to say and mean a great many things in late years, but that he should be quoted in defence and support of an Indian school policy that implies the "Decatholization" of every Catholic Indian boy and girl in Montana, caps the climax. The Hon. Commissioner simply reminds us here of the evil one defending his course and policy by quoting scripture. Even admitting, then, the authenticity and accuracy of the statements attributed to Archbishop Ireland, we give an absolute denial to the meaning and construction that is put upon them by the Hon. Commissioner. If spoken at all, these words, as is evident from the time of their publication, were spoken a good while ago, and as we infer from the context, on the explicit and formal assurance given to that prelate, that Catholic contract schools would not be interfered with, that the *statu quo* would be maintained, etc. Those promises are being cast to the winds, and how the Commissioner can invoke the distinguished Archbishop of St. Paul as indorsing the present Indian school policy of the administration is beyond our conception.

As to the statements attributed to Dr. O'Gorman, we may say that we are in perfect accord with the eminent Doctor, provided only—and we have not a shadow of doubt that Dr. O'Gorman did not speak in a different sense—that to adopt

the Government course of study, and to be in harmony with Government schools, be not understood to mean to give to Cæsar that which belongs to God. With regard to Government inspection of Catholic contract schools, no one in charge of these schools has ever objected to it, not even when some of the officials appointed to this duty have been of the rude, anti-Catholic kind referred to above.

But success or no success, cost or no cost, fair or unfair, Commissioner Morgan has a hobby of his own to solve the Indian question, and this he proposes to ride with "comprehensiveness, definiteness of aim, clearness of outline, adaptation of means to ends, firmness and radicalness" (Report of 1891). We have read with some attention all the official reports of the honorable gentleman, and his new policy as outlined by himself is substantially as follows: The Indians must be made American citizens, and, to bring this about, according to him, the "make haste slowly" does not seem to apply here. As means to this end, a system of non-sectarian Indian education under the exclusive control of the Government must be forced upon all Indians of school age. The nature of the case requires industrial boarding schools, where these children must be sheltered, fed, clothed, taught at the expense of the Government, and Indian contract schools being partisan are, in consequence, against the Constitution and must be abolished. Hence, the "settled policy of the present Indian administration" to break up the reservation system and all tribal connections, to set aside all authority of Indian chiefs over their people and "to deal with the Indians no longer as nations, tribes or bands, but as individual citizens." If after the application of this policy the Indians "are unable or unwilling to sustain themselves," says the Commissioner, "they must go to the wall. It will be a survival of the fittest." (Reports of 1890 and 1891).

No one will say that to civilize, educate and aim at making Indians American citizens is not a noble work, most praiseworthy and eminently patriotic, and we ourselves have devoted to it the best years of our life, and more than a quarter of a century. But the end does not justify the

means, and here the question is of the means, not of the end. Are the means advocated and employed by the administration fair and honest? Has not its Indian school policy all the look of being prompted and dictated by prejudice and narrow-minded bigotry rather than the real welfare of the races? Is there no reason to suspect that this *forcing* of American citizenship upon the red man is more the work of political chicanery than true American patriotism?

There was a time when the paternal care of the United States over the Indians sought to legislate "against further decline and extinction," and if its beneficent intentions have been frequently frustrated by the inventive rapacity of subalterns and the unsatiable greediness of the frontier man, it cannot be properly charged to any unfairness on the part of the general Government. But the "settled policy" of the present Indian administration is aimed directly to the hastening of "the decline and extinction," and no other, in our opinion, could have been devised to do the work more completely and more expeditiously, except perhaps, to "remove," we mean kill off the races outright. We hope we are mistaken, but however acceptable it may be to scheming politicians and to the covetousness of the men on the frontier, we much doubt whether this policy is not a new and the last chapter in the Indian drama, and the crowning of what has been styled, with but too much reason, "a century of dishonors." However, we are not here concerned with this part of the problem, we simply hint at it and no more.

What closely belongs to our subject is the Hon. Commissioner's loudly proclaimed assumption that the contract schools "are contrary to the letter and the spirit of the Constitution." We here content ourselves with simply giving an unqualified and most emphatic denial that they are either; and as the burden of the proof rests with him, we challenge the Hon. Commissioner to make good his assertion.

In the meantime, while waiting for the proof, we bring this article to a close by going back whence we first started, and ask once more: Is it fair, is it honest, is it according to the letter and spirit of the Constitution for the present Indian

administration to take advantage of the utterly helpless condition of the Catholic Indian children in Montana and elsewhere, and force them into schools wherein they must needs be unchristianized? Is it according to the United States Constitution for the administration to use the means and authority of Government to make Catholic Indian children apostates to their religion? And yet, if it is contrary to the United States Constitution that these ignorant, naked and starving children be taught, sheltered, fed and clothed by the State in other but its known non-sectarian schools, does it not follow that it must, then, be according to the Constitution for the State to interfere with people's conscience and religion? The alternative is here :

These children, you say, cannot be trained in the Catholic schools at the expense of the State, because it is against the United States Constitution for the State to appropriate public funds for that purpose. On the other hand, as there is absolutely no other chance left for these Indians but to perish or be provided for by the nation, all admit that the Government does the right thing by coming to their assistance. But say our opponents ; the Government cannot provide for them constitutionally, except it makes its aid contingent on those children attending its non-sectarian schools. But as these Indian children are Catholics, and cannot enter these schools without giving up their religion, it follows that the surrender of their faith and religion is here the *sine qua non*, not only that these children may become beneficiaries of the State, but that the State may provide for them without violating the Constitution ! And thus the constitutionality of the measure is here made to consist, by these worthies, in a flagrant violation of the Constitution itself ! Verily, is not this a glaring "*mentita est iniquitas sibi ?*"

We ask further can it be more against the United States Constitution to teach than to *unteach* a religion? For it is self-evident, that you cannot *unteach* a religion without teaching religion. To unteach, then, Catholicity as is done in every non-sectarian Indian school must necessarily be as unconstitutional as, these gentlemen say, is the teaching of

Catholicity in contract schools. And if to *un*teach Catholicity in a non-sectarian school is not, according to these people, contrary to the Constitution ; how in the world can teaching it in a contract school be contrary to it ?

Will the Honorable Commissioner, and the rest of the P. S. of A. fraternity, rise and throw some light on the subject ?

L. B. P.

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JUN -7 '56

